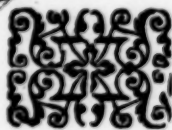


AN
HARMONIE
V P O N
THE FIRST BOOKE
OF SAMVEL, WHEREIN ACCORDING
to the Methode obserued in HEXAPLA vpon GENESIS,
and EXODVS, but more compendiously abridged,
these speciall things are obserued
vpon euery Chapter:

The diuers readings compared, doubt-
*full questions explained, places of Scripture reconciled, Con-
trouersies briefly touched, and morall
collections applied.*

*Wherein about foure hundred Theologicall
questions are handled, with great breuitie and much varietie,
by the former Author of Hexapla on
GENESIS,*

Jo: Bowyer



John Bowyer

Printed for L. GREENE of
CAMBRIDGE. 1607.

*And are to be sold in Pauls Church-yard at the signe of
the Sunne by Richard Bankeworth.*

THE
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TO THE MOST EX- CELLENT, VERTVOVS, AND RIGHT

Noble Prince; HENRIE by the grace of God, Prince
of Wales, and heire apparant to the most famous
Kingdomes of England, Scotland,
and Ireland.



Oft Noble Prince, I had not presu-
med to present theſe few lines to
your Highnes view, but that I re-
membered that wiſe ſaying, vnto the
which your Princely nature will ſub-
ſcribe: *Although thou art borne a*

King, yet heare as a mortall man:

which ſentence is much better ex-
preſſed in Scripture, *I ſaide ye are*

*is iſſubſtanti-
pouat, ut dicitur
anſu.*

Psal.81.7.

gods, and ye are all children of the moſt High, but ye ſhall die as

a man, &c. Which place is thus interpreted by our bleſſed Sa-
uiour, *If he called them gods, to whome the word was giuen:*

Ioh.10.35.

because they heard and receiued the word, they are ſo called:

Nothing maketh a mortall Prince more like in earth to the

immortall Prince and great King in heauen, then to be wil-
ling to heare, as Gods eares are open vnto the complaints

and ſuits of all: So your princely humilitie and humanitie

beeing apt to receiue and regard, what is preſented and exhi-
bited, hath emboldened me thus to write, and to offer vnto

your Highnes this ſimple gift, as a teſtimonie of my ſeruice

and durie. One writeth that *Socrates* that graue and wiſe Phi-
loſopher, ſeeing *Alcibiades* very inſolent, and much liſted vp,

Ex hiſtor. Aſien.

because of his grounds and poſſeſſions, which he had gotten

about *Athens*, brought him to a place of the citie, where he

ſhewed him a mappe of the whole earth: wherein hauing

found out *Athens*, he was bidden by the Philoſopher, to

The Epistle Dedicatorie.

Ami vobiscum
galla operis, in
vitiis ad in pūpae
vitiis pūpae vitiis.

point out his owne grounds: which beeing not there noted, he further said vnto him, *Why art thou proud for those things, which are not extant in any part of the earth.* But herein your Highnes is much vnlike, who, though this famous Island of Great BRITTAINE, wherein your Hon. lot lieth, be no small or obscure part in the terrestriall Globe; yet doth, and must rather affect the euer-during kingdome of heauen, then the transitorie glorie and poinpe of the world: as that king-ly Prophet *Dauid*, hauing a goodly earthly portion, euen that famous and flourishing kingdome of Israel, yet reioyced more, that he had his part in Gods kingdome: thus sweetly singing, *The Lord is the portion of mine inheritance, and of my cuppe, &c. the lines are fallen to me in pleasant places: I haue a faire heritage.*

1 Sam. 16. 7, 8.

Of this worthie Prince *Dauid* this first booke of Samuel treateth, setting forth his princely vertues, and worthie acts, his anointing and inauguration to the Crowne, beeing yet but very young, his ouercomming of Goliath, his patience in trouble, faithfulness in his seruice to *Saul*, his meekenes; euen in sparing his enemy: which with other his excellent vertues, are thus elegantly described by *Ambrose: Quam mitis Dauid, humilis spiritus, sedulus corde, facilis assatus, &c. fortis in praelio, mansuetus in imperio, patiens in conuitio.* How milde was *Dauid*, humble in spirit, carefull in heart, affable and gentle: valiant in battell, milde in gouernment, patient in reproch.

Lib. 2. off. c. 7.

Apolo. Dau. c. 6.

Againe, the same father thus further commendeth the worthie acts of *Dauid: Facta sancti Dauid consideremus, quomodo Goliath interfecit, Sauli pepercit, conuitiantem Shemei sustinuit, &c.* Let vs consider the acts of *Dauid*, how he slue *Goliath*, spared *Saul*, endured railing *Shemei*. The first of these is most for your Highnes imitation, that as he in his young yeres encountred with *Goliath*, slue him, and cut off his head: So your Highnes following the worthie example of our *Dauid* the Kings sacred and Christian Maiestie, oppose your selfe, euen in these your tender and springing yeares to that *Goliath* of Rome, and professe your selfe an aduersarie to the whole bodie of Popish and Antichristian superstition: your princely youth is no let to your religious profession: as *Ambrose* saith of *Honorius* the Emperour beeing yet but a child: *Non moueat aetas, principis perfecta aetas est, est enim perfecta aetas, ubi*

per-

The Epistle Dedicatorie.

perfecta est virtus: Honorius iam pulsat adolescentie fores, pro-
uulior aetate, quam Iosias. Let not his age moone you, a Prin-
ces age is perfect: for age is perfect, where vertue is perfect:
Honorius is at the next doore to a young man, elder somewhat
then Iosias. Democrates among the Athenians beeing very
aged, going vp to the toppe of the tower panting and brea-
thing, but of no strength, said, that all the citie of Athens was
like him: for they breathed (that is, attempted much) but pre-
uailed little. But God shall giue vnto your Highnes strength,
not onely to attempt, but to accomplish great things for the
seruice of his Church: that Deborahs prophesie shall be ve-
rified in you, to be as the Sunne, when he riseth in his strength:
and Iakobs blessing take place, pronounced vpon Iudah:
Thine hands shall be in the necks of thine enemies: thy fathers
sonnes shall bow downe vnto thee: So that, when His excellent
Maiestie hath finished his faithfull seruice to God here in
earth, and runne out his happie course, which God graunt he
may hold out long, we may say of your Highnes, as Ambrose
of Honorius the Emperour, after the death of Theodosius:
Theodosius tantum Imperator recessit à nobis, sed non totum re-
cessit, reliquit enim nobis liberos suos, in quibus debemus eum
agnoscere.

In obit. Theodosij.

omnino pulcherrima,
 in christo dei pa-
 tris.

Iud. 5. 31.

Gen. 49. 8.

In obit. Theodosij.

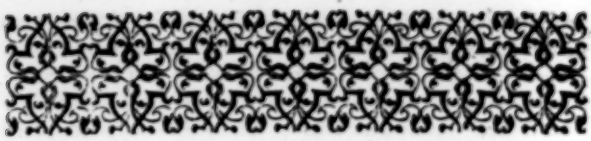


Your Excellent Highnes

bounden in all dutie

and seruice,

ANDREVV WILLETT.



Certaine aduertisements to the

Christian and courteous Reader.

IN this Commentarie vpon the first booke of SAMVEL, I haue followed a more compendious course, then in my larger Treatise vpon Genesis, and in the like vpon Exodus, which is now readie to come forth. And hereunto I was mooued by these reasons: first, in regard of the Readers, who as they are delighted with varietie of questions, so the same is more welcome when it is accompanied with breuitie: short treatises also are more easily purchased, euery one cannot reach vnto the price of larger volumes. Beside, in respect of my selfe, I saw, that a mans whole life sufficed not to goe thorough all the bookes of the Scriptures in that large and ample manner. And further, whereas in these Theologicall discourses, published in the vulgar tongue, the profite of the vlearned is cheifly intended, whereas the learned may helpe themselves with treatises in other languages, I thought it not needefull curiously to handle obscure and difficult questions, but in such familiar and plaine manner, as might best serue for the instruction of all. Some are too large in the discussing of questions, and resolving of doubts: and some againe are too short: of the first sort, were some of the auncient writers, who as Hierome saith, Vix singulas questiones explicare multis voluminibus potuerunt: could scarce handle seuerall questions in many volumes. And of the other sort he thus writeth, Repertus est nostris seculis haud grandis homunculus, qui de cunctis questionibus vno linguae rotatu sole clarius coruscaret: A certaine fellowe is found in our age of no great account, which with one turne of the tongue can make any question as cleare as the Sunne. I haue laboured in this booke to take a course betwene both, nei-
ther

Hieron. advert.
Ioan. Hierosol.

To the Reader.

ther to be superfluous in vnnecessarie prolixitie, nor obscure in affected breuitie.

Those seuerall points, which in the larger Hexapla I seuerally handled, I haue for breuitie sake, intermingled together: namely touching the diuerse readings, the explaining of questions, the deciding of controuersies, and applying of morall places. The capitall letters euery where used, shew the authors names, as is here expressed in the margen: whether this method which I haue here propounded to my selfe, or that in my former workes shall prooue more profitablie, or beneficiall to the Reader, I leaue to the blessing of God, and the iudgement of the iudicious Reader. In this course, which I am entred into to profit my selfe and others, many rubbes and lets I haue had to hinder me, virulent penne, and inuettines, forraigne suits and troubles in law, beside some domesticall cares: some of which God hath giuen happie issue vnto, and so he will, I doubt not in his good time to the rest: that (to vse the Apostles words) I may fulfill my course with

A. Arias Mont.

C. Chalco.

S. Septuagint.

L. Latine text.

I. Iunius.

V. Vatablus.

B. the Bishop, trausl.

G. Geneva.

Pell. Pellicane.

Bor. Borrhauus.

M. Mart. w.

Osiand. Osiander.

ioy, and the ministracion which I haue receiued of

the Lord Iesus, to testifie the Gospel of
the grace of God, Amen,

✱ ✱



I. Sam. Chap. I.

Quest. 1. v. 1. Of Ramathaim Zophim.



Some read of one of the two Ramathaimis. *B. Genev.* but one is referred rather to the word going before: *erat vir unus*, or, *quidam*, there was a certaine man; because the Hebrew preposition *min*, of, is put before Ramathaim, not before *achad*, one. 2. Some because

Ramathaim is put in the dual number, thinke that there were two cities of that name, and that here that Ramath is meant, which was situate in mount Ephraim. *G. V.* but it seemeth rather, that this Ramah is put in the dual number, beeing one and the same citie, yet consisting of two townes as two parts. *I.* the one opposite to the other. *Pell.* for afterward, v. 19. it is simply called Ramah. *Osland*: yet were there two other Ramaths, one in Benjamin, and an other in Nephthali. *Iun.* 3. Now Zophim is added, not so called, because there the Prophets dwelt, which were called *Zophim*, *speculatores*, watchmen, *Seers*, or *beholders*, *Chald.* or because it was situate in an high place, *tanquam in specula*, as in a watch-tower or looking place, *Pellican.* but because it was situate in the cuntrey or region of Zuph. c. 9. *Iun.* which might haue the name also of *Zuph* of whome Elkanah was descended, as this verse sheweth, called also *Zophai*. 1. Chron. 6. 26. *Tor.*

2. Quest. Why Elkanah is called an Ephraimite.

1. Some thinke that he was of the tribe of Ephraim, *Var.* but that cannot be: for he was a Levite, and descended of *Ko-*

A I

barh.

hath. 1. Chron. 6. 22. 2. He was then so called; because he dwelt in mount Ephraim, among the Ephramites, as the beginning of this verse sheweth. *Iun.* So *Iosephus* saith, that he dwelt in *sorte Ephraimitarum*, in the lot of the Ephramites: and the *Chald.* he was, *ex monte domus Ephraim*, of the mountaine of the house of Ephraim: for vnto the Kohathites, which descended of Kohath (but not by Amram) were allotted certaine cities in mount Ephraim. *Iosh.* 21. 20. *Pellican. Borr.* 3. This tearme also of *Ephraimite* in an other sense belonged to Judah: as *Ishai* the father of *Dauid* of *Bethlehem* is called an Ephraimite, 1. Sam. 17. 13. and *Bethlehem* is called *Ephrathah*, *Micah* 5. 2. that is, of Judah, which was called Ephrath, of Ephrath the wife of *Caleb*. 1. Chron. 2. 19. *Iun.* in *Micah* 5. But in that sense is it not taken here.

3. Quest. v. 2. Of *Elkanah* his two wiues.

1. This *Polygamie* of the Fathers vnder the Law in marrying one or two wiues, was not simply lawfull or dispensed with, which is the opinion of *Chrysostomus* and *Durandus*, with others of that side: but that cannot be, for our Saviour saith in the like case, *from the beginning it was not so*, Matth. 19. 8. So also the Prophet *Malachie*, *Did not he make one? yet had he abundance of spirit: and wherefore one? because he sought a godly seede*, *Malac.* 2. 15. 2. Wherefore the truer opinion is, that this was an humane infirmitie in the Fathers, to take vnto them two or more wiues: and such marriages were not without great inconueniences: for there was continuall emulation betweene them, as betweene *Sarah* and *Hagar*, *Leah* and *Rachel*, and here betweene these two wiues of *Elkanah*, *Pellican.* And the first that brought in *bigamie* was *Lamech* of the cursed seede of *Cain*: yet because then the temporall promises of that nation depended vpon their carnall generation, it pleased God to winke at this infirmitie, and tolerate it in them, till the *Messiah* came, when no longer the Church of God should be tied vnto the people of the Iewes: but spirituall children should be begotten vnto God from all nations euen among the Gentiles. *Osiand.*

4. Quest. v. 3. Of *Elkanah* his yeerely sacrifice.

1. Whereas it is said, this man went vp from yeare to yeare; it

Reconcil.

Cajetanus

See more of
this question
Hexapla in Ge-
nes. c. 16. confut.
1. c. 35. qu. 33.

it is to be conceiued, that he with all the males of his house went vp thrice euery yeare, at three solemne feastes, of the *Pasch*, *Pentecost*, and the feast of *Tabernacles*, according to the law, *Deut. 16. 16. Borr.* 2. But he for his part, being a Levite, went vp oftner to doe his seruice at the *Tabernacle*, vnlesse in those corrupt times the worship of God were neglected, *Pellican.* 3. But he with all his familie, not the males onely, but with his wiues also, went vp but once in the yeare, *Uatib.* as *v. 21.* he is saide, to goe vp with all his house to offer the yearely sacrifice: which it seemeth by that place to haue bene offered but once in the yeare. 4. He dwelt not in *Shiloh*, either because he was dismissed from seruice by reason of his age: for, which is more like, because the Leuites were dispersed among the people to instruct them. *Mar.*

5. Quest. v. 5. Of the portion which *Elkanah* gaue to *Annah*.

1. Some read, he gaue her *one double part.* *Inn.* but these wordes then should imphie a contradiction, to giue her *one part*, and yet double. 2. Some read, *he gaue her a portion with a sad countenance.* *L. V.* and they make this the sense, because shee had no children, to whome he should giue portions likewise, and so shee had but her single part: he gaue it her with an heauie cheare, because shee had no greater portion. *Osland. Borr.* But though shee had no children, it was in his power to giue her (that notwithstanding) as large a portion, as it pleased him: and againe in this sense, there should be small coherence in the next wordes, *because he loued her.* 3. Therefore the phrased in the Hebrew, signifying a gift of the face, it is better interpreted, a worthie gift, such as men vse to looke vpon with a chearefull face, *Pellican.* or such as may be set before an honourable person. *Uatib.* so also *B. G.* And in this sense the next words follow well: *he gaue her a worthie portion, because he loued her:* as Ioseph gaue vnto Benjamin a greater portion, then to his other brethren, because he loued him more.

6. Quest. v. 9. Of whome it is meant, *after they had eaten in Shiloh.*

1. The wordes are, *after she eating,* which some vnderstand of *Annah*, that shee rose vp, after shee had eaten and drunke,

drunke; *Bar. Child. Utrah*; but it is said before v. 7. *shee did not eate*; and though the word *aeblah* haue a feminine termination, yet that is supposed to be paragogically added. 2. Some doe reconcile the places thus: that *shee* did eate with them, though *shee* had drunke no wine, nor strong drinke with them, as *shee* saith to Eli; v. 15. *Oswald*. but yet the contradiction remaineth still; because v. 7. it is saide, *shee did not eate*. 3. Some therefore applie it vnto Elkanah, Anna arose, after he had eaten. *Iun.* 4. But seeing the rest of the familie went vp. also with Elkanah, and they did all eate before the Lord, it is better ynderstood, *after they had eaten, sic Pelle.* and *B.G.* so also the *Septuag.* *μετὰ τὰ φάγειν αὐτῆς*, after they had eaten: so readerh also *Pagnin*. And yet it is like that Anna by the perswasion of her husband v. 8. might haue eaten somewhat to comfort her. *Borr.*

7. Quest. v. 11. Of Hannahs vowe.

1. A vowe is properly of that, which is not otherwise in that particular strict manner due without a vowe, and therefore, whereas the Leuites were without vowe or special profession made, to serue in the Tabernacle, Hannah doth not vow that her sonne, for whome shee praith, should be in that generall manner holy vnto God; but whereas the Leuites beganne not to serue before thirtie, and their seruice ended at fiftie, shee voweth to giue her sonne vnto God all the daies of his life: and not to redeeme him with money, which libertie was graunted by the law: *Marr.* and beside he should be a Nazarene, neither to drinke strong drinke, nor to suffer a razor to come vpon his head: which strict profession generally the Leuites entred not into. *Oswald*. And extraordinarie grace appeared in this child, as in Iohn Baptist, and therefore they did specially consecrate him vnto God, and that not without Gods speciall direction. *Pellian.* 2. Beside, whereas the wife could not make a vowe to stand in force without her husband, Numb. 30. as appeareth in the storie of Sampson, Iud. 13. it is like that either shee had her husbands consent before; *Iun.* or els he agreed to it afterward and ratified it: *Borr.* because it is called his vowe, v. 22. and he is said to haue lent him vnto God, c. 2. 20. for the verbe *שאל*, *he lent*, is of the

Reconcil.

the masculine gender there. 3. This vowe, which Hannah laith vpon her sonne, is not like the superstitious Popish voves, when parents doe consecrate their children to Mon-
Controuersie
of Voves.
 kerie: 1. for the vowe of the Nazarites hath the warrant of Gods word, so hath not the other: 2. that vow was possible enough, so is not the other, but to those that haue the gift of continencie: 3. and they haue an opinion that Monasticall life is meritorious, which conceit was not then had of the Nazarites vowe. *Osiand.*

8. Quest. v. 16. *What a daughter of Belial is.*

1. This word *Belial*, is generally taken for one exceedingly wicked: the *Septuag.* translate, *δυνατὴς λοιμῶν*, a pestilent woman: which some thinke to signifie one, *absq̃ iugo*, without a yoke, *Lat. Pellican.* voide of all feare of God. *Bor.* But it seemeth rather to be deriued of these two words, *beli*, which signifieth *without*, and *jaghal*, which is to be profitable, or to prosper. *Mont. Pag.* And so *Belial* noteth such an one, as is altogether vnprofitable, and which shall not prosper: the very child of the deuill. *Osiand.* 2. Where we see what accout this holy woman maketh of drunken persons, and of drunkenness: shee counteth them the sonnes and daughters of *Belial*. And in deede vnto them fitly agree all the significations of this word: 1. they are licentious and lawlesse, without any yoke, or bridle to keepe them in: 2. they are altogether vnprofitable, they neither do good to others, nor themselues: but wast their patrimonie with riotous liuing; as the parable of the prodigall childe sheweth: 3. and such doe neither prosper in this world, but consume both their goods, & their flesh, and besides without repentance doe exclude themselues from the celestiall inheritance. 1. Cor. 6. 9.

Drunk persons
the sonnes
of Belial.

9. Quest. v. 20. *Of the name Samuel,
or Shemuel.*

1. This name is commonly read Samuel, but in the original it is Shemuel; but because vse and custome hath so obtained, and the *Septuag.* so read, whose pronouncing of the name the Apostle followeth, *Hebr. 11. 32.* it is fittest (because of the noueltie of sound) to be so retained. 2. And the ety-

mologie of this name is this : it is deriued, some say, of two words put together, *Iuu*. some of three: rather of fowre, of the word *shaal*, which signifieth to aske, whereof it keepeth onely the first letter, and of the preposition *min*, of, retaining the first letter also, of a pronoun affix, which signifieth *him*, and of *eel*, God : that is, I haue asked him of God. *Pellican. Marr.*
 3. This teacheth vs, that good naumes should be imposed vpon children, whereby both the parents & the children should be put in minde of their thankfulnes toward God. *Pellic.*

10. Quest. Of *Elkanah and Hannah*
their offering.

Resoncil.

1. Whereas they brought three bullocks, and yet slue but one, v. 25. *R. Ben Gerson* thinketh, that one was sacrificed the first day, the other the two next : some, that one was for a burnt offering, the other for peace offerings. *Marr.* But the other two (it is more like) were giuen vnto the high priest Eli, for he with the rest of the priests liued of the oblations and sacrifices. *Osiand.* 2. And wheras they brought an Ephah of flower, that is, ten gomers, or tenth deales, that was according to the law, which prescribed three tenth deales to be offered with a bullocke, Numb. 15. 9. and the tenth, which was *over-plus*, was either for their diet, *Bor.* or giuen ouer and aboue of their liberalitie. *Pellican.*

11. Quest. v. 24. *At what age Samuel was*
brought to the Tabernacle.

1. The Hebrew interpreters thinke, that Samuel was weaned at 24. moneths, that is, after two yeares, & then brought vp to the Lord : and they commend Hannahs pietie therein, that would not deferre to pay her vow vnto God. 2. *Lyrannus* thinketh that Samuel was fixe or seuen yeere olde, when he was presented vnto God : which opinion *P. Marr.* reiecteth, because shee should haue then deferred too long to haue paid her vowes vnto God. But it seemeth to me, to be the more probable, for these reasons : 1. because Samuel immediately after his comming ministred vnto the Lord, c. 2. 11. which a child of two yeare old could not doe : 2. shee neuer hauing had child before, would not so soone weane him from the breasts: as it is thought Sarah weaned not Isaac till he was
 five

five yeere old ; for at the time of the feast, when he was weaned, Ismael mocked him. 3. It had beene a great trouble to bring children so young to the Tabernacle, vnlesse a nurserie had beene appointed for them there. 4. Neither did shee deferre the paying of her vow, seeing shee kept him but vntill such time, that he should be fit for the Lords seruice.

12. Quest. v. 27. *What things are to be praied for, and how they are obtained.*

1. Some question is here mooued, whether it be lawfull to pray for things temporall and indifferent, as here Hannah praied for a child and obtained him. *Chrysostome* hom. 8. in *Timoth.* is of opinion, that onely things spirituall are to be praied for: things temporall not in particular, but in generall, as we pray for the vnder the name of bread in the Lords praier. *Contra.* But it appeareth by the examples of holy men, in the Scripture, that it is lawfull to pray for things temporal, as Abraham praied for Ismael, Moses for victorie against Amelek: but here two conditions are required, that we should pray for transitorie things, *transitorie*, transitorily, not with such seruencie and desire, as for things spirituall: secondly, we must propound vnto vs a good ende to vse them to Gods glorie. 2. But yet we must not thinke, that we are heard for the merit of our praier: God heareth vs in mercie: yet praier is appointed as the way and the meane, wherein wee must walke; it is not the cause of graunting our requests. *Mar.*

13. Quest. v. 28. *Who is said to haue worshipped God.*

1. Some read, they worshipped the Lord there. *L. Osiand.* but the word *ishtachn* is put for *ishtachaveb*, and is of the singular number, as *Gen. 4. 47. 31.* in the same word Iakob is said to haue bowed himselfe: but when it is put in the plurall number, it is *ishtachavun*: as *Exod. 12. 27.* 2. They which read in the singular number, some vnderstand it of Samuel, *Iun.* but he was at this time a very childe: some referre it to Elkanah, *Borr. Mar.* But the communication is here between Heli and Hannah: Elkanah is not here mentioned: therefore it is best vnderstood of Heli, *V. Genevens.* that as he blessed

Hannah before, and praied for her, so nowe also he giueth thanks vnto God, seeing the fruit and effect of his blessing.

CHAP. II.

1. Quest. v. 1. *How Hannah is said to haue praied, giuing thanks.*

1. **B**Ecause giuing of thanks is a kinde of praier, and in giuing of thanks, praier also is included; as the Pharisee is saide to haue praied, when he gaue thanks, *Luk. 18.* shee is saide in giuing thanks also to haue praied. *Genev. 2.* And further as shee giueth thanks for *Samuel* her sonne, whome shee had receiued, so also shee further commendeth him by her praier to the blessing of God. *Var. 3.* As also this song beeing propheticall concerning the Messiah, and the encrease of Gods people, and the destruction of their enemies, shee praieth also, that in good time the Lord would effect all his gracious promises toward his Church. *Bor. 4.* By Hannah, let women learne to lay aside all wanton and vnwomanly songs, and sing onely to the praise of God. *Pellican. 5. R. Ben Gerson* otherwise dissolueth this doubt, that this song of Hannah consisteth partly of thanksgiuing, and partly of a praier: as v. 10. shee praieth that God would thunder vpon the wicked, which came so to passe, chap. 7. but this seemeth somewhat curious. 6. Now whereas the Apostle forbiddeth a woman to speake in the congregation, *1. Cor. 14.* this example of Hannah was extraordinarie, as likewise of Deborah, *Iud. 5.* as of the prophet Huldah in *Iosias* time: the Apostle meaneth, that ordinarily women should not speake in the Church: but extraordinarie prophesying is not forbidden vnto them: as *1. Cor. 11.* he sheweth that a woman should not prophesie or pray bare-headed: which is to be vnderstood of the extraordinarie gift. *Mar.*

Re concil.

2. Quest. v. 3. *Of the meaning of those wordes, actions are not directed, &c.*

1. Some read these words affirmatiuely, *by him enterpriser are established: Genevens.* which some apply vnto God, *his purposes shall come to passe. B. Var.* some to the actions of men, which

which are ordered, disposed, and directed by God, *Bor. Pellic.* and thus affirmatiuely read *Lat. Septuag. Pag. 2.* But seeing the word in the text is *lo*, with aleph, not *lo*, with vau, it properly signifieth *not*: and so the words must be read negatiuely, *actions are not directed*: that is, without him: *Inn. Of. ind. Mont.* He ouerthroweth and disappointeth the enterprises of the wicked, as the next verse sheweth, *the bow is broken, &c.*

3. Quest. v. 6. Of these words, *the Lord bringeth to the graue, or hell.*

1. The word *sheol* signifieth first the graue, the place of bodies, when they are dead and lie in darknes, and fall to corruption: secondly by a metaphor, it signifieth the state of aduersitie and miserie in this world, when men are depriued of outward comfort, and sit downe as it were in darknes mourning, as Anna was continually afflicted and perplexed of her aduersarie in the house: thirdly, it signifieth the forlorne estate of those which are depriued of Gods fauour, and of inward comfort, and feeble the wrath of God, whether for a time, as our blessed Sauour vpon the crosse, when he complained he was forsaken: and for one to feeble himselfe for the time as forsaken, what is it else, *quam inferni cruciatum sentire*, then to feeble the torment of hell? or when they are vtterly cast off, as Cain despairing of forgiuenes, and Saul forsaken of Gods spirit, did feeble as an hell in their conscience: fourthly, it signifieth the very state of the damned tormented in hell. *Bor. 2.* But in this place, though most read, *ad infernum*, to hell: *eis 2^{da}. Sept. L. Chald. Ar. Pag.* yet it more properly is interpreted the graue, *Inn. B. Gen.* as the words next before going doe shew: *the Lord killeth, and maketh alive*; then it followeth, *the Lord bringeth to the graue, and raiseth vp.*

4. Quest. v. 15. Of the sinne of Eli his sonnes in robbing the offerings.

Their sinne committed toward the offerings of the Lord, was not of one sort, but diuers. 1. They were guiltie of theft and robberie, that whereas the breast onely and right shoulder belonged to the priest of the peace offerings, *Leuit. 7. 31.* they tooke more, (beeing not contented with their ordinarie portion) euen whatsoeuer the flesh hooke brought vp. *Vat. Inn.*

Iun. 2. They also committed sacriledge: for whereas the Lord was first to be serued, and the fat first burned, *Leuit.* 7. 31. they would exact their fee, and more, when as yet the Lord had not his due. *Bor. Iun.* 3. They did it with rapine and violence, not staying to receiue it at the offerers hand, but beeing their owne caruers. *Ofiand.* 4. They offended also in the sinne of wantonnes, catching the flesh beeing yet raw, that they might dresse it to the Priests liking. *Pellican.* 5. So the sinne of the young men was very great: 1. in respect of themselves that committed it, who beeing priests should haue giuen a good example vnto others: 2. in regard of God, against whome they were presumptuous: 3. in respect of the great hurt and inconuenience, which did arise hereof; they caused the people to abhorre the sacrifices of the Lord.

5. *Quest. v. 18. Of Samuels linen Ephod.*

1. Samuel beeing a child, not about 12. yeare old, as *Iosephus* thinketh, by speciall dispensation, ministred before the Lord, and ware a linen Ephod, whereas the Leuites ordinarily did not minister before they were thirtie yeare old, *Numb.* 4. 3. *Pellic.* 2. There were two kind of Ephods belonging to the seruice of the Tabernacle, one peculiar vnto the high Priest, wrought with gold and blew silke; an other of linen onely, which was common to all the Leuites and Priests: as Saul is said to haue slaine 85. priests that did weare a linen Ephod: and of this sort was Samuels Ephod. *Bor. Mar.* 3. Yet was there a third kind of Ephod, which was a ciuill garment, of white linen, vsed in the time of mirth and ioy: such an Ephod Dauid put on, when he daunced before the Arke, *2. Sam.* 6. 14. whereupon the preacher saith, *At all times let thy garments be white. Eccles.* 9. 8.

6. *Quest. v. 20. Of the meaning of these words, for the asking which he lent or bestowed upon Iehovah.*

1. Some read, *which shee asked of Iehovah.* *B. G.* but the word *shaal* is of the masculine gender, and therefore can not agree vnto Hannah. 2. Some read, *which he asked, V. A. C.* but *Elkanah* asked not the sonne of God, but Hannah his wife.

wife. 3. Therefore the best reading is, which he lent or bestowed vpon Iehovah, *P.* as the word is taken, c. 1. 28. 4. Some read in the second person, *quod commodasti, iuxta.* *S.* *hast lent or bestowed:* but the verbe *baal* is of the third person, so also *Inn. exoratum restitueras*, which being asked thou hast restored: but here the word *restitueras*, restored, is supplied: now whereas the person is changed, *Iehovah appoint thee seede*, and then it followeth, *for the asking, which he bestowed:* these latter are the wordes not of Eli to Elkanah, but of the author concerning Elkanah. *Inn.*

7. Quest. v. 22. *Of the women that assembled at the doore of the Tabernacle.*

1. Some read, which watched, *V. L. B.* or warfared. *A.* some, which came. *S. C.* rather, which came in troupes or armies, *I.* were assembled. *G. P.* so is the word taken Exod. 38. 8. 2. Some thinke they were such women, as came in troupes to be purified according to the law, *V. Gen.* yet not they onely, but other deuout women came flocking in troupes to the Tabernacle, to serue the Lord in fasting and prayer, *O. siand.* such was Hannah, Luk. 2. *Mar.* so we read Exod. 38. 8. of women that came thither of deuotion, *Inn.* so they were as in the Lords warfare, as the same word is vsed of the Leuites, Numb. 4. 3. *Borr.* 3. Wherein appeareth the abominable sinne of the sonnes of Eli, who beeing of a sacred calling, committed vncleannes in a sacred place, with religious women: if they hauing the remedie of mariage fell into this sinne, what may be thought of the forced single life of many Popish shauelings, that were denied this remedie? *Pellican.* *Of forced single life.* *L. Ben Gerson* to extenuate the sinne of the Priests, saith that they did not commit adulterie with them, but onely neglected their sacrifices, and so caused the women to waite still at the doore of the Tabernacle; and he giueth this reason, because Eli reprooueth them not for this sinne, nor yet the man of God, that came vnto Eli. *Hierome* in his traditions sheweth another conceit of the Hebrewes, that they perswaded the women to lie with their husbands before they were purified. *Contra.* The text is euident, that they, that is, Eli his sonnes lay with the women: for the word is put in the masculine gender: Eli onely toucheth their sinnes in generall: and
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it was sufficient for the man of God to shew that by their prophannesse, they were worthie to be put from their priesthood; though no mention be made of their finnes. *Mar.*

8. Quest. 7. 25. *Of the greatnes of the sinne of Eli his sonnes; upon these words, Who shall plead for him?*

1. Some expound thus; that whereas in trespasses committed betweene men, the Magistrate may intercede, and take vp the matter: in finnes committed against God, there is no mediatour, but onely Christ: *Ofiand.* but this is not the meaning, as may appeare c. 3. 14. where the Lord saith, that the sinne of Eli his house *shall not be purged with sacrifice for euer:* therefore the difficultie of forgienes of such finnes is here shewed: for euen other finnes also, are remitted by the mediation of Christ. 2. Wherefore here is a distinction of finnes set downe, which are committed either against man, or against God: and of this sort is that sinne, which is called in the newe Testament, sinne or blasphemie against the holy Ghost. *Bor.* 3. For if any wilfully and maliciously doe sinne against God, contemning his word, there is no mediation or intercession left for him, how much more, if the Priest himselfe, who vseth to pray for others, shall with an high hauid sinne against God. Of this sinne of obstinacie and malicious contempt speaketh Moses, that, he that doth any thing with an high hand, and blasphemeth the Lord, should be cut off from among his people: Numb. 15. 30. that is, without redemption. Such are saide to prouoke the Lord to anger, Ier. 7. 18. for such the Prophet is forbidden to pray, Ier. 11. 14. and 14. 11. And this is that sinne, which the Apostle calleth *a treading vnder foote* the sonne of God, and a despiting of the spirit of grace, Hebr. 10. 26. *Iun.* for which the Apostle would not haue one to pray: 1. Ioh. 5. 16. which sinne shall neuer be forgiven, Mark. 3. 29. not that it is therefore irre-missible because God is not able to forgive it, but because the grace of God hath no place in them that are indurate in their finnes, and their hard and impenitent heart is vncapable of grace. *Pellican.* 4. In this sinne three things are specially to be obserued, 1. the object, it must be in such things as concerne God, it is a sinne in matters directly tending to the

Of sinne against
the holy Ghost.

the dishonour of God: 2. it must be committed by such as haue knowledge, and so sine against their iudgement and conscience: 3. the manner must be respected: they sinne with an high hand, of malice, obstinacie, and contempt: in all these three were the sonnes of Eli found guiltie.



9. Quest. v. 25. Of the meaning of these words, they hearkned not to the voice of their father, because the Lord would kill them.

Some referre this to the absolute decree of God, whereby he had ordained the sonnes of Eli to destruction, which went before their rebellion and obstinacie; and they adde further, that as of saluation, so of condemnation, there are two causes: the first, which is the decree and will of God: the second, of the one faith, and the grace of God; of the other, contempt and disobedience: and that herein no reason can be yeilded of Gods will, which is most iust: *but he hath mercie on whome he will, and whome he will he hardneth.* Bor. Pellican. But this seemeth not so to be taken of Gods absolute and eternall decree: 1. because here mention is made not of their euerlasting damnatio, but of their violent death: 2. it would be inferred; that Gods will should be the cause of their hardning, which in no wise is to be admitted: 3. because the positue and actuall decree of reprobation and destitute vnto damnation, is not without respect vnto mans finall impenitencie, howsoeuer the reiection of them, in not electing them, is the act onely of Gods will: in which sense it is said, that God will not the death of a sinner, neither doth he desire that the wicked should die. Ezech. 18. 23. God out of his owne will electeth whome he will, and reiecteth the rest: and those so reiected, he ordaineth vnto condemnation, but iustly for their sinnes. 2. Wherefore the will of God is here rather referred to Gods settled and determinate purpose, arising from their obstinacie and impenitencie, whereby he had set it downe with himselfe to punish them by death, and so to denie them grace of repentance, as beeing giuen over to a reprobate sense, sic Iun. Osiand. 3. And further, whereas it is said, Ezech. 18. that God will not the death of a sinner: and yet here, that God would kill them; first, it may be answered, that

Of the decree
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the Prophet speaketh of penitent sinners, whose death indeed the Lord will not, neither shall they die: but here of obstinate and impenitent sinners: secondly, *Augustine* distinguisheth betweene the simple and absolute will of God, and *voluntas retribuens*, his recompensing will: simply God willeth not death, neither made he death: but it was brought in by sinne: yet God as a iust iudge willeth it, as it is a punishment of sinne. *Martyr.*

10. Quest. v. 25. *Whether any may be said to sinne with the will of God.*

This question is mooued by occasion of these words; they obeyed not the voice of their father, because the Lord would slay them: as though God should be the cause, why they obeyed not the voice of their father. 1. First, here the Manichees did most impiously affirme, that there were two beginnings, and two chiefe princes, one of light, and an other of darknes: from the one proceeded good, from the other euill: but this is directly contrarie to the Scriptures, Psal. 135. 6. *That God doth whatsoever pleaseth him in heauen, & in earth:* therefore there is no contrarie power against God. 2. Some thinke, that God suffereth sinne to be done onely in the world, and otherwise concurrerth not, then in leauing and suffering sinners, which was the opinion of *Iulian* the Pelagian against whome *Augustine* writ: but if God be saide to permit and suffer, as he doth (for by his absolute power he could hinder, that no sinne should be committed) he either suffereth sinne against his will, which cannot be saide, for nothing can resist his will; or with his will: if he willingly permit, then there is more then a bare suffering: likewise, the phrase of Scripture, when he is said, to harden Pharaohs heart, to bidde *Sherai* curse *Dauid*, to giue ouer to a reprobate sence, doe shew more then a permission. 3. Therefore, although sinne may be saide in some respect to stand with the will of God, as shall be shewed, yet God is no way the author or cause of sinne: but euery man is tempted and lead aside of his owne concupiscence, *Iam.* 1. 14. but how sinne standeth with the will of God, it now followeth to be declared.

1. God concurrerth in euery action as a generall cause: for whatsoever is wrought by the second causes, proceedeth originally from the first cause: for in him we moue, we liue, and
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haue our beeing, Act. 17. but the euilnes of the action issueth from the second causes: as the rider is the efficient cause of the going of the lame horse, but his lame going is of himselfe.

2. God also concurrerh in subtracting and denying his grace: where he giueth grace, it is of mercie; where he withholdeth, it is iust: for none are deprivied of his grace, but the unworthie, and such as refuse: but why God giueth not like grace to all, there is no other reason but his good pleasure.

3. Sinne as it is sinne, standeth not with Gods will, but as it is the punishment of sinne.

4. God is willing sinne should be done, because he knoweth how to vse it to his glorie: as the fall of Adam was the occasion of the redemption of the world.

5. God concurrerh in the actions of sinners, as a supreme iudge, and ouer-ruler: sometime staying sinne before it be done, by punishing it, when it is done, and in the wicked by drawing forth their malice, and causing it to appeare, as in this sence he is said to haue hardned Pharaohs heart.

6. Yet Gods will is to be considered two waies: there is his secret, and reuealed will: as when he bid Abraham sacrifice his sonne, his reuealed will was that he should slay him, his secret will, that he should not: so Gods will reuealed is against sinne; but it standeth with his secret will, as is before shewed. *Martyr.*

11. Quest. v. 30. Of these words, *I said, that thine house, and the house of thy father should walke before me for euer*: when this promise was made concerning Eli his house.

7. Some thinke, that whereas Eli came of Ithamar the sonne of Aaron, in the time of the Iudges, the sonnes of Eleazar, in whose posteritie the high Priesthood was settled, abusing themselves and their place, their office was taken from them, and giuen conditionally vnto the sonnes of Ithamar, if *Reconil.* that they faithfully would execute the same. *see Borr. Ofiand. Mar.* But seeing no such conditionall promise made to the sonnes of Ithamar, is mentioned in Scripture, it is hard to conjecture it; and beside, seeing the Lord had promised vnto Phinches and his seede the high Priests place for euer, Num. 25. how could this promise stand, if that office were afterward

were assured unto an other: it is like then, that in those disorderd times vnder the Iudges, especially the posteritie of Phinehes being vnfaithfull in their office, they of Ithamar tooke occasion to vsurpe the Priests place, without any such assignment from God. 20. Therefore the more probable opinion is, that here reference is had to the first election of Aarons and his seed to the Priesthood; Exod. 29.9. that his whole seed should haue enjoyed that priuiledge: but now part of Aarons house, the house of Ithamar, for the sinne of Eli his house, are excluded, so that the Priests are reduced to the house of Eli.

12. Quest. v. 30. Vpon these words, *but I will be so* and so on, *shall his be so*, and so on.

1. Here arises a great doubt, seeing Gods promises are most certaine, and his decree immutable; how the Lord here is brought in, saying, and vsaying againe. 1. The answer is, that Gods promises some are absolute without any condition, as was the promise of the Messiah; some are propounded vnto vs conditionally; especially the temporal promises made vnto the Israelites, depended vpon the condition of their obedience, so was the Priesthood promised to this familie of Eli: *Mar.* so now life euertlasting is promised to the faithfull and beleeuers. 2. But will some say, doth then Gods election depend vpon our workes, or beleeve? No: in no wise: for God as he hath promised the reward, so also, to those whome he purposeth to make heires of his promise, he hath likewise ordained the meanes, to giue them faith, and all other graces, to apprehend and lay hold of the promises: which are denied vnto those, that are deprived of the promises. 3. Gods promises then are onely effectuell to those, which by a liuely faith, doe apprehend them: the rest, which by their disobedience doe fall off from Gods promises, doe not worke any alteration in the purpose of God, who foresaw both their disobedience, and that his promises belonged not vnto them.

13. Quest. y. 27. *What man of God it was that was sent vnto Eli.*

1. Diuers opinions there are of this matter: some thinke it was Elias, some an Angel appearing in humane shape, some that it was Elkanah, or some other of Phinehes race. *ex Vaz.*

2. But it is more probable, that it was Samuel himselfe, who thus

thus speaketh modestly of himselfe: So that this is set downe by an anticipation or prevention of the storie; which is more fully declared in the next chapter. *ſic Iun. Iosephus.* The reasons are these, because it is saide there was no manifest vision in those daies, c. 3. v. 1. that is, no prophesie, as the Child, and consequently no Prophet. 2. In the next chapter v. 3. relation is made to this commination; as beeing in effect all one, and the same. 3. Samuels vnwillingnes to tell, what he had heard, and Heli his patient hearing of it, in the next chapter, shewes that it had not bene told him before.

14. Quest. v. 34. *Of the signe, which the Prophet gaue, and generally of signes.*

1. Because that there were fewe Prophets in those daies, there was no manifest vision, c. 3. v. 1. it was therefore necessarie, that this Prophet should confirme this prophesie by a signe: which kind of demonstration by signes, of it selfe doth not giue credit and authoritie to the prophesie, but as the spirit of God, working by the signe as the instrument, perswadeth the heart. 2. The signe is, by the accomplishment of a part of the prophesie, to shew the certentie of the rest: so because whatsoever God hath heretofore promised to his Church is performed, as concerning the incarnation, passion, resurrection, ascension of Christ: we thereby are assured, that God will performe the rest, as of the destruction of Antichrist, the generall resurrection, the day of iudgement. 3. Now because signes also may be wrought by the operation of Sathan, as the Egyptian forcerers did, and Sathan may sometimes foretell things: these differences are to be obserued, betwene true and false predictions; 1. The signes, which the true Prophets gaue, did alwaies take effect, and neuer failed; Sathan sometime speaketh true, but more often lyeth: 2. the prophetically predictions were propounded manifestly and plainly, the oracles of Sathan were doubtfull and ambiguous: 3. the prophetically tended to a good ende, for the maintenance of true religion: the diabolically to the aduancing of superstition and false religion: which is the true marke to discerne, true prophetically signes from false. Deut. 18. 21.

Mar.

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35. Quest.

15. Quest. v. 32. *Of the punishment threatened to fall upon Eli and his posteritie.*

1. The first iudgement is, that the house of God shall be distressed, *thou shalt see the distresse of the habitation of the Lord*, the Arke beeing taken: *Iun.* the most read, *thou shalt see thine enemy in the habitation of the Lord*: but, that is spoken of afterward, v. 35, and it is not like, that this great iudgement of taking the Arke should be omitted, seeing the Lord saith, c. 3. 12. he wil bring vpon Eli his house, all things which he had spoken, *and when I beginne, I wil make an ende*: it is like therefore that all, which afterward befell Eli his house, was before spoken of.

2. The second calamitie is, that for a long time there should not be an old man left in Eli his house: for he and his sonnes dying in one day, they left behind them but two yong sonnes, Ahitub and Ichabod, whereof mention is made, c. 14. 3.

3. The third calamitie is, that all the rest of his house should die, when they are men, which some vnderstand, that before they come to be thirtie yeare old, fit for the seruice of the Tabernacle, they should be taken away by death: *Osiand.* But rather here is particular reference to that lamentable accident, when Saul put to the sword 85. of the priests, which did weare a linnen Ephod, beeing then men growne of thirtie yeare old at the least: all of them were put to the sword, sauing Abiathar, who liued to see greater sorrow: for beside the afflictions of Dauid, whereof he was partaker, he survived to see himselfe displaced, and Zadok put in his place: & therefore it is said, *to cause thine eyes to faile*: Heli in his posteritie grieved to see an other not of their family preferred to the priestthoode: the like phrase when one is said to see or faile in his posteritie, see 2. Sam. 7. v. 16. where the Lord saith to Dauid, *thy kingdome shall be established before thee for ever*: that is, in thy posteritie.

4. The fourth miserie, is the death of his two sonnes, Ophni and Phinehas, both in one day, v. 34. where the rest of the calamities shall take beginning. *Iun.*

5. The fifth, the substituting of an other high priest in his place, which was performed by Salomon, who set Zadock in Abiathars roome, 1. king. 2.

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6. The sixth is, the pouertie and bare estate of his posteritie, which should humble themselves to the priest for a peece of siluer, and a morsell of bread: which came to passe afterward, when Abiathar was sent to Anathoth to live of his owne patrimonie, which was not sufficient to maintaine him and his, without some releefe from the altar: *Iun.* As the sonnes of Eli sinned before in wantonnes and excesse, so their posteritie shall be punished with want and penurie. *Mar.*

16. Quest. v. 36. Of these words, *he shall walke before mine annointed for ever.*

1. Some vnderstand it of Salomon the annointed king, that Zadock should execute his office vnder him, *Var.* But because it is added, *all the daies*, or all times, that is, for euer, it must not be restrained to Zadocks time onely: for the Lord said before, he would make him a sure house, that is, the priesthood should be continued in his posteritie. 2. Some therefore vnderstand it not of Salomon onely, but of his successors also the annointed Kings: *Borr.* but the word is put in the singular, *before mine annointed*, and therefore must be vnderstood of one. 3. Therefore, this annointed is Iesus Christ the high priest of Gods people, before and vnder whome Zadock executed his office, being a type and figure of him, whose priesthood was to continue euen vntill the coming of Christ, who should succede in the true priesthood for euer. *Iun.* 4. *D. Kimchi* here well obserueth, that the priest is said to walke before the King the Lords annointed: the King came not before the priest, but when he consulted with God by *Vrim* and *Thummim*, as *Ioshuah* stood before *Eleazar*, *Numb.* 27. 21. otherwise the priest was to goe vnto the king: but the practise of the proud Prelate of Rome is contrarie, who hath vsed to conuent Emperours and Kings before him. *Mar.*

Controv. Principles not to be conuented before the Pope.

CHAP. III.

1. Quest. v. 1. Of these words, *there was no manifest vision, &c.*

1. **G**OD for the sinne of his people brought vpon them a famine, not of bread or water, but of his word, as he threatneth by his Prophet *Amos* 8. 12. *Of and.* 2. Although there might be some priuate and particular visions and reuelations,

lations, as to Manuah, Iud. 13. yet the publicke office of Prophets was ceased and intermitted: for this is not to be understood of the written word, for they had the bookes of Moses, but of the word of prophesie. *Iud. 13.* And if any such visions were, they were darke, hid, and obscure: *Pellie*, as the *Septuagint* read, there was no *visio clara*, no distinct vision: that is, opened, vnfolded, and applied. 4. Christ Iesus the word of God, by whome the Lord spake to Samuel, *v. 21.* and to Dauid, *2. Sam. 7. 21.* did sparingly reueale and manifest himselfe to his seruants the Prophets.

2. Quest. Of the light of God, which burned in the Temple.

Against the superstitious use of candles.

1. This light was the candlesticke with seuen lampes, which was appointed for the use of the Tabernacle. *Q. and. 2.* Some expound these words, *yer the light went out*, of midnight, when the lampe begaune to waxe dimme: *Pellican*, but the lampe was watched all night, and kept burning till the morning, and continually supplied with oyle, *Exod. 27. 20.* and so not suffered to goe out of it selfe. 3. It was rather toward the morning: for the lampe was to burne from the evening to the morning, *Exod. 27. 21. 2. Chron. 13. 11. 1. Sam. 3.* Now in that they vied not to burne the lampe by day, but it serued for the use of the night; herein the superstition of the Romanists appeareth, who doe use to burne tapers vpon their altars by day, therein exceeding the ceremonious obseruations and precepts of Moyses law, *Exod. 27. 20. 21.*

3. Quest. Of the place where Samuel slept.

1. The vsuall reading is, Samuel slept in the Temple of God: *B. Gen.* but beside that, in the Tabernacle; the Levites had no cabins appointed them to lie in, the distinction *tabernaculum* comming betweene, doth hinder the ioyning of these two clauses together: so that in the Temple of God, must rather be referred to the first branch of the sentence, *yer the light went out in the Temple of God, &c. sic Iud. 13. 19.* But Samuels place was among the Levites, not in, but neare vnto the Tabernacle, as the priests also had their colleges without the Tabernacle, but somewhat nearer: *Iud. 13.* so the *Chaldees* expounds

seth the sense, that Samuel lay in *atrio Levitarum*, in the Leuites ward or court. 3. It seemeth that Samuel was appointed by Eli to keepe the lampes, and to tend them in the night: *Pellican.* for the Leuites continually kept the Lords watch. 2. Chron. 13. 11.

4. Quest. v. 7. *In what sense Samuel is said, not to have knowne the Lord.*

1. Some read, Thus did Samuel before he knew the Lord. *P. Gen. S.* but the sense is more perfect, to read thus, *Samuel yet knew not Iehovah, or the Lord:* as *I. C. Ar. V. B.* the word *teret* signifieth both, *not yet*, and *before that*: but the first is more proper here, which maketh the sense full without any other addition: but in the other reading something must be supplied. 2. Now there is a double kinde of knowledge of God, ordinarie, and extraordinarie; that common to all the seruants of God, this peculiar to the Prophets, when the will of God is reuealed concerning things to come: Samuel was not without the other before, but the latter he had not experience of till now: as the next words shew, *the word of Iehovah was not reuealed vnto him*, which the *Chalde* interpreteth of the word of prophesie: *Bor.* therefore Heli giueth him instruction, and informeth him, that it was the Lord that spake vnto him. v. 9. *Iun.*

5. Quest. v. 13. *Of these words, they brought a curse vpon themselves.*

1. Some read as though this were referred to the scandall and offence, which they came into: *indigne faciebant*, they did unworthily. *L.* they ranne into slander. *G.* they dispised or abased themselves. *P.* 2. Some vnderstand it of the people, that they cursed them. *Bor.* 3. Some referre it vnto God, that they cursed God: *κακολογῶντες θεῷ. S.* and so some thinke, that first the Hebrewes, for *labem*, to them, did read *li*, to him, meaning God. *Vatab. Kimchi.* 4. But the true reading is, *maledixerunt sibi*, they accursed themselves: *A.* that is, brought a curse vpon them. *Iun.* and as the *Chald.* they pronoked to themselves: 1. the wrath of God.

6. Quest. v. 13. *In what sense Heli is said, not to have restrained or staid his sonnes.*

1. Some read, he corrected them not: *L. B.* others, he admonished them not: *S.* he did not make them sorrowfull: *V.*

Reconcil.

but it is better read, he did not reſtraine them: *I. or ſtay them: G. or forbid them: A.P.C. cabab* is ſo taken, *Ila. 61. 3. ſpiritus contractus*, a reſtrained or contracted ſpirit. 2. The meaning is, that although he did admoniſh them, *c. 2. 25.* yet it was out of ſeaſon, he did it not ſoone enough, he ſuffered them to haue their will too long: he dealt not with them, till they were growne impudent in their ſinne, and all Iſrael rang of them: *Bor.* neither was his admonition ſeuere enough, according to his authoritie, beeing both their father, high Prielt, and Iudge: *Iun.* yea, it ſeemeth that he gaue them not a. angrie or frowning looke; as the word *cabab* alſo ſignifieth, to *frowne*, to *wrinkle*. *Oſiand.* And howſoeuer it was, he did not correct them for their ſinne, and ſo ſtay them by puniſhment from ſinning further. *Pellican.* 3. A good example for domeſticall diſcipline, that parents take heede, leaſt by too much lenitie, they ſpoile their children, and incurre the heauie diſpleaſure of God, as Heli did. *Borr.*

7. Queſt. v. 14. *How the Lord is ſaid to ſweare.*

1. The moſt read here, *I haue ſworne*: and all the reſt of this ſpeech which the Lord had with Samuel, they read in the preter tenſe, as hauing relation vnto the former prophesie, *c. 2. as v. 12. I haue ſpoken, v. 13. I haue told him:* ſo here, *I haue ſworne*: but becauſe there is no ſuch oath mentioned before, *c. 2.* it is better interpreted in the preſent tenſe, *I doe ſweare.* *Iun.* 2. Now the Lord ſweareth vpon two occaſions, either for the confirmation of his promiſes, as he ſware to Abraham, *Gen. 22. 16.* or for the more certentie of his iudgements, as *Numb. 14. 28.* vpon the people, that murmured againſt the Lord after the returne of the ſpies; as alſo in this place. 3. And the Lord hauing not a greater to ſweare by, ſweareth by himſelfe, *Hebr. 6. 13.* which forme of the Lords oath ſometime is expreſſed by theſe wordes, *I ſweare by my ſelfe*, *Gen. 22. 16.* ſometime thus, *as I liue*, *Numb. 14. 28.* ſometime it is not expreſſed, but vnderſtood, as in this place. 4. Now, whereas the words are, *I ſweare, if the iniquitie &c.* here muſt be vnderſtood the other redditiue part: as let me not be God, or let me not be true, or ſuch like. *Mar.*

8. Queſt.

8. Quest. v. 14. Of these words, *if the iniquitie of He-
lies house shall be purged, &c.*

There are three severall readings of these words : 1. Some doe expresse them negatively ; *the wickednes &c.* shall not be purged, as *L.V.B.G.* but the Hebrew particle *im*, signifieth *si*, if ; it is not taken for *non*, not. 2. Sometime *im* is an interrogatiue particle, as it is taken 2. Sam. 19. 35. and so sometime *Iunius* readeth c. 14. 46. *as Iehovah liueth should one haire of his head fall.* 3. But the best reading is, *if the wickednes &c.* and then the forme of the oath must be supplied, as *let me not lye, or let me not be God*, if &c. *Iun.* so also *S.C.A.P.* This reading I preferre for these reasons : 1. because the Apostle so expresseth the Lords oath, Heb. 3. 11. *I sware in my wrath, if they shall enter into my rest.* 2. As also in other the like oathes made by men, the like clause is supplied, as *God doe so and so vnto me*, if &c. which clause is sometime expresseed, as in this place, v. 17. and 1. king. 20. 10. Benhadad sweareth by his gods, *the gods doe so and so vnto me*, if &c. 3. Vnlesse some such clause be here supplied and vnderstood, it hath not the forme of an oath : but seeing the Lord is said to sweare, the forme of an oath must be conceiued.

9. Quest. v. 14. *How it is said, the wickednes of Elies
house shall not be purged with sacrifice
for euer.*

1. Some of the Hebrewes thinke, that though their sinne could not be purged with sacrifices, yet they might by praier, almes deedes, and keeping of the lawe : but sinnes are not purged or redeemed by good workes, which notwithstanding are pleasing vnto God, as proceeding from a liuely faith : but sinnes are onely purged by faith in Christs blood, who was prefigured in the sacrifices. 2. The sacrifices then if they were not offered in faith, did not purge the conscience : they might be thereby externally purified, and by that outward rite continued in the societie of the people of God : but inwardly they were not purged, but by faith in Christ. 3. And that Christs death was shadowed forth in the sacrifices, it is euident : for the sinne of man deseruing death, could not be satisfied by the death of any inferiour vnto man, as were the bruit beasts : therefore it was necessarie, that thereby

should be shadowed forth the death of him, that should make a full and perfect sacrifice. 4. And this was the faith of all the holy men vnder the law, who vrging so often the promise and couenant made to Abraham, looked vnto the Messiah: but such as were carnall, saw not this mysterie. *Mar. 5.* Now two waies the sinne of Eli his house is said not to be purged: in respect of the personall sinne of his wicked sonnes, which was a sinne of that nature, that their impenitent heart could finde no remission, as is shewed before, c. 2. q. 8. *Iun.* and in regard of the punishment, that howsoever his posteritie vpon their repentance might be forgiven, yet the sentence of God concerning the losse of the Priests office should neuer be reuerfed. *Mar. Genevens.*

10. Quest. v. 15. *What doores of the house of Iehovah Samuel opened.*

1. Some thinke, that whereas yet the Tabernacle consisted of courtaines and coverings, and so had vailes in stead of doores: that the house of God, and the Tabernacle were not the same, as the Arke was in one place, and the Tabernacle in an other in the time of Dauid and Salomon, before the temple was built: *Pellican.* and hereunto this giueth some probability, because it is called here not the Tabernacle, but the Temple of the Lord, v. 3. and the house of the Lord, v. 15. But this is not like: for the Tabernacle was set vp in Shiloh in Ioshuahs time, c. 18. 1. and so it had continued in the time of the Iudges, Iud. 21. 19. and there it was now in Helies time, c. 1. 9. 2. Therefore it is more like, that though the Tabernacle, while it was in the desert, for the better transporting and carying from place to place, had vailes onely hanging in the entrance in stead of doores: yet now beeing settled in a certain place, it might also be made sure with doores. *Osiand.* 3. These were the doores onely of the outward court, whether the people might come in to worship, *Iun.* and the charge whereof belonged to the Leuites, 1. Chron. 26. *Osiand.*

11. Quest. v. 19. *Of the prerogative and excellencie of Samuels calling.*

Three things are exprest, wherein the excellencie of Samuels gifts, and the prerogative of his calling appeare, 1. The

certentie of his predictions, and propheties, that they all came to passe, none of them were spoken in vaine: so that Samuel needed not any other signes or miracles for the demonstration of his calling, the effect and accomplishment of his propheties beeing a sufficient approbation, *Pellic.* 2. He was faithfull, without any partialitie or accepting of persons, in deliuering the word of God to Israel: *Osiand.* as Moses is said to haue beene faithfull in the Lords house, *Numb.* 12. 3. After the Lord had thus begunne to reueale himselfe to Samuel, he proceeded still and added further to reueale vnto him his will, and to appeare vnto him, *v. 21. Inn.* 4. Samuel therefore was an honourable Prophet, because in him the word of prophesying decayed, was reuiued: and therefore it is said, *2. Chron.* 35. 18. that there was no passeouer like vnto that of Iosias, since the time of Samuel the Prophet; who restored religion, beeing then greatly corrupted. *Mar.*

CHAP. IIII.

1. Quest. v. 1. *How Samuels word came to all Israel.*

There are fowre expositions of these words: 1. Some thus interpret: *the word of Samuel was knowne to all Israel: C. Pellic.* and so referre it to the latter end of the former chapter, *v. 20.* how all Israel knew that faithfull Samuel was the Lords Prophet. But here, the word *knowne* is added, it is not in the originall. 2. Others expound it of Samuels speaking to all Israel, that the warre should be vndertaken by the commandment of Samuel: *sic Vat. Genev.* but the Philistims, as it appeareth, first prouoked the Israelites to battell: & it would haue somewhat derogated to Samuel at the first, if he should haue beene the perswader of such an vnfortunate battell. 3. Some then vnderstand it of Samuels admonitions and preachings to the people, to draw them to repentance. *Osiand.* 4. But this, going before the lamentable euent of the battell with the Philistims, as a preface vnto it, rather signifieth, that the word of Samuel came to passe in this manner to all Israel: for he had prophesied not onely against Helies house, but had shewed, that all Israel should tast of the same iudgement: their eares should tingle, when they heard the heauie newes.

c. 3. 11. And by the event of these prophetes Samuel got credit and estimation with all Israel. *Iun.*

2. Quest. v. 3. *Of the Israelites sending for of the Arke into the campe.*

1. Their presumption appeareth, in commanding as it were the Arke of God to be brought vnto them, causing it to be set without any pompe, or due reuerence, by the ministeric of the prophane and vngodly priests the sonnes of Heli. *Pellic.* 2. Further, they did it presumptuously, in aduenturing thus to doe of their owne head, neuer consulting with Samuel, nor hauing any such warrant, or commaundement from God. *Osiand.* 3. Their carnall confidence is manifest, in trusting to the Arke of wood, hauing God their enemy, who, as *Iosephus* saith, was greater then the Arke, which was to be reuerenced for him: they seeke not to amend their manners, nor to be reconciled to God by repentance, nor to remooue the wicked priests. *Pellic. Osiand.* 4. Much like hereunto was the superstitious practise of the Papiests, who in the time of common calamities, as of the pestilence, and vnseasonable weather, would goe about in procession, in the streetes, with their pix and the host: as though there were vertue in such ceremonies, to appease the wrath of God. *Osiand. Mar.* And much like also are carnall Christians to these superstitious Israelites, who are confident vpon their baptisme, and the receiuing of the Eucharist, and such other badges of their profession: which are but witnesses against them, & meanes to prouoke the wrath of God the more, while they are not answerable to their profession in their life: like as the Israelites, at the presence of the Ark, had a greater ouerthrow then before. *Borr.* 5. Dauid carried an other minde, who sent backe the Arke againe to Ierusalem, when he fled from Absalom, 2. Sam. 15. perswading himselfe, that there was more force in true humilitie and repentance, then in the sight and presence of any ceremonie whatsoever.

3. Quest. v. 7. *Of the feare of the Philistines.*

1. This was no true feare of God proceeding of loue, but from a seruile minde, being terrified with the expectation of Gods

Contriv. Not
to repose any
trust in ceremonies.

Gods iudgements: such a feare was in Pharaoh, and in the Cananites, at the coming of the Israelites: so the Deuills doe feare also and tremble. *Bor.* 2. These Philistims had no knowledge at all of the true God, but a superstitious imagination, that he was like vnto their gods: and therefore they speake of the onely God, as of many, calling them gods, v. 8. *These are the gods that smote the Egyptians:* because they theselues worshipped many gods. *Inn.* 3. They, as all Idolaters haue no sure confidence in their idols, but speake as desperate men, not knowing which way to turne them. *Osiand.*

4. Quest. v. 8. *How it is said, which smote the Egyptians with plagues in the wilderness.*

Whereas the plagues, which were laide vpon the Egyptians, were sent vpon them in Egypt, and not in the desert: to remouue this doubt, 1. some insert a coniunction copulatiue; *and in the desert. Sept. Vatab.* 2. Some doe vnderstand it of the wonders, which the Lord wrought for his people in the desert: *sic Chald. Osiand.* but then many words must be supplied, which are not in the text. 3. Some doe giue an other interpretation, and would haue *midbar* here not to signifie the desert, but *the word:* for by the word of God in the mouth of Moses, were all those plagues brought: so is the word taken, *Cantic. 4. 3. Thy speech (midbar) is comely: ex Bor.* but it is not like, that the blind ignorant Philistims, had such vnderstanding of the power of Gods word. 4. Wherefore, hauing made mention of all the plagues wherewith the Egyptians were smitten, and forced to let Israel goe, as they are declared in Exodus vnto the 11. chap. they adde also *in the desert*, because, in the ouerthrow of the Egyptians in the red sea, which ioyned to the desert of Etham, there was a consummation of all the former plagues: *Inn.* and it was the last, and most grievous plague of all. *Genev.* So that the first solution commeth nearest to the point, to vnderstand the plagues, wherewith they were smitten, partly in Egypt, partly in the desert.

5. Quest. v. 12. *Of the man of Benjamin that came with the beaue tidings, and of his bebauiour.*

1. Some of the Hebrewes without any ground doe imagine,

gine, that this should be Saul, that ranne from the battell, and had taken out of the Arke the tables of stone. *ex Pellican*. But this is not like: for then Saul, when he was annointed by Samuel, should haue beene past a young man, as he is there called, c. 9. 2. which was aboue twentie yeare after this battell, as may be gathered, c. 7. 6. for the Arke abode after this 20. yerres in Kiriathiearim before Sauls electiō to be king: & *D. Kimchi* vseth this reason, that seeing the Lord strooke Vzzah for touching the Arke, Saul could not haue gone unpunished, if he had opened the Arke to take out the Tables of stone. It was then some messenger of the tribe of Beniamin, some ordinarie person, of no great account, because he is not expressed by name. 2. He vseth two ceremonies to shew his griefe: the rending of his garments, which argued a minde rent, and perplexed with griefe: and the earth vpon his head shewed their mortall and casuall state, that must goe to the earth againe: *Borr.* see the like *Iosh. 7. 6. Iun.*

6. Quest. v. 18. *Of the causes of the suddaine death of Heli.*

1. The principall cause was the iustice of God; in punishing by this temporall iudgement, the negligence of Eli and remissenes, in not correcting his sonnes: that as he bowed not the necks of his sonnes to the yoke, so his necke as a iust recompense, is now bowed and broken. *Borr.* 2. The subordinate cause, was the lamentable report of so many calamities, which fell out together, Israel fled, his sonnes slaine, and the Arke taken, at the which he grieved most of all; the messenger maketh no pause at all, but vttereth all his heauie newes at once, as it were of purpose, to oppresse and overload him with griefe; whereas, if he had taken time, to tell it by degrees, his griefe might haue beene somewhat allaied. 3. The instrumentall cause, was his falling from his seate: which was not a low stoole, but an high throne, as *Iosephus*, as meete for the person of the high priest, and chiefe Iudge: so he fell high: and he was also very old, almost, of an hundred yeares, and so his bodie was grosse and quarrie, and he not nimble to shifte for himselfe. *Vatab.* Adde also hereunto, that he was very dinime sighted, and so could not see which waies to helpe himselfe.

7. Quest.

7. Quest. v. 18. *What is to be thought of Helies case before God.*

1. Temporall corrections, though they be vnto the death of the bodie, are not signes that a man is cast off and forsaken of God: as Jonathan and Iosias were cut off suddenly in battell, yet both of them good men. 2. Neither yet is sudden death to be taken alwaies as a forerunner of euermlasting punishment: Moses died in his strength, and without sicknesse: Sampson ended his daies all at once, when he pulled downe the house vpon his head and the Philistins: sudden death to the children of God, is but as the translation of Henoch and Elias, which was in a moment: therefore Heli is not to be condemned, because this iudgement of sudden death fell vpon him. 3. But it may rather be gathered, that Heli was (notwithstanding some infirmitie) a good man: and though he could not escape this temporall punishment, which for example sake, the Lord had purposed to bring vpon him; yet it may safely be thought, that he died in the state of grace, in respect of euermlasting life. 1. This may be gathered by his innocencie, and honestie of life, who misliked the sinnes of his children, as it may appeare by his reprehension of them, though it were too milde and fauourable: neither doth the Scripture obiect any crime of note vnto him, but that of negligence and remissenes toward his children. 2. His patience is euident, that when Samuel had declared vnto him the purpose of God, in iudging his house, he meekely made this answer, as submitting himselfe to the will of God, v. 18. *He is the Lord, let him doe what seemeth good*: as comforting himselfe in God, though he could not avoid that outward chastisement, *Of and, Pellican*. The like patient resolution was in David: *But if he thus say, I haue no delights in thee, behold here I am, yes him doe to me as seemeth good in his eyes*, 2. Sam. 15. 26. 3. Further, his zeale and loue vnto religion appeareth, who tooke more grieuously the losse of the Arke, then the death of his sonnes, and desired no longer to liue, the Arke being taken. 4. Lastly, that saying of Ecclesiasticus may be applied vnto Heli: *Concerning the Iudges, every one by his manner of life went not a whoring, nor departed from the Lord, their memorie be blessed* Ecclesiasticus 46. 11. for of this number was Heli, one of the Iudges, who is not found to

haue

haue misled the people vnto Idolatrie or false worship.

8. Quest. v. 21. *Of the death of Phinees wife,
and of her sonne Ichabod.*

1. This woman grieuing more for the losse of the Arke, then reioycing that shee had gained a sonne, and for very griefe giuing vp the ghost, and making no great account of the death of her father in law and husband, in regard of that dishonour, which by the taking of the Arke would redound vnto God, therein sheweth her zeale and loue vnto religion, which her husband wanted. *Pellican.* 2. Shee thereupon named her sonne Ichabod: which is compounded of two wordes, *ee*, which signifieth *va, wee: Of and, or, where: Pellican.* rather it is put for *een, not, or no, I am*. the other word is *cabadh, glorie*: Ichabod then is, *where is the glorie*: or rather, *no glorie*. *Iosephus* thinketh, that shee came before her time, and that Ichabod was borne at seuen moneths: but that is not like, because the child liued, c. 14. 3. but here *Samuels* prophesie is fulfilled, that there should not be an old man left of *Helies* house. 3. This translating of the glorie of God to the Philistims, prefigured the oblation of grace to the Gentiles, and the remouing of the glorie of religion from the obstinate Jewes. *Pellican.*

CHAP. V.

1. Quest. v. 2. *Why the Philistims brought the Arke
of God into the house of Dagon.*

1. **S**OME thinke, that the Philistims herein did honour the Arke, (which the Israelites had prophaned, and vsed with small reuerence) placing the same in the most honourable place, as they thought, in the temple of their Idol Dagon: therein shewing their error and simplicitie, rather then treacherie. *Pellican.* 2. But it appeareth rather, that they did it in dishonour, and disgrace of the Arke, as giuing vnto Dagon the honour of the victorie, and consecrating it vnto their Idol, as one of their chiefe spoiles. *Bor. Of and.* And this is euident by the euent, first the casting downe and defacing of their

their Idol by the hand of God, then the plaguing of the people: which things came vpon them for the contempt of the Arke. 3. Thus in the kingdome of the beast and Antichrist, as the Philistims did giue vnto Dagon the honour of the Arke, so the Romanists prophane the Sacraments of religion, in their temples of Idols. *Borr.*

Contr. Against
Idols in Tem-
ples.

2. Quest. v. 4. Of these words, *onely Dagon remained.*

1. Some read, the bodie of Dagon, *Chald.* others, the trunk of Dagon, *L.* or stumpe. *B. G.* but none of these wordes are in the originall, but *onely Dagon* remained: some read thus: *onely that which resembled a fish remained, Lun.* but this expoundeth rather the sense, then interpreteth the words. 2. This Idol Dagon as appeareth by this description, in his vpper parts he was like a man, in his nether parts, he resembled a fish: for *dag* signifieth a fish: and his head and hands beeing cut off, *onely that which was properly called Dagon*, representing a fish remained: some thinke, it was called *dagon*, of the great abundance of wheate and graine in those sea coasts: *Osiand.* but the other deriuation is more certaine: for whereas the country of the Philistims, which were the same, called of forraine writers, Phenicians, consisted of merchandise and fishing, they to that end framed their Idol to the similitude partly of a man, partly of a fish. *Borr.*

3. Quest. *Why the Lord shewed this example vpon the Philistims god.*

1. Herein the Lord manifestly sheweth, that when religion seemeth to be vtterly banished, and the true worship of God to be abolished, and superstition and impietie to take place, that then God will take the cause into his owne hand, and auenge himselfe of those which dishonour him. *Osiand.* And as here God maintained the honour of the Arke, euen in the middes of Dagon's temple, so he hath restored the Arke of the Gospel, and set it vp, which was as kept in bondage in grosse popish superstition and Idolatry. 2. The Lord herein manifested the vanitie of Idols, that are not able to helpe themselues, as the Philistims are faine to set vp Dagon in his place agatne beeing cast downe: such are the vaine Idols,

Contrary. God
will haue no
partners in his
worship.

Idols, and images of both Gentile and popish Idolaters: they haue eyes and see not, feete and walke not, *Borr.* 3. Hereby it is also euident, that God admitteth no partner in his worship, neither will suffer his honour to be giuen to another: as Dagon can not stand in the presence of the Arke, so all copartners, as Saints, Images, honoured with religious worship, are an abomination vnto God. *Osiand.* 4. Further it may be here obserued, that the true God expelleth and driueth away all false gods: for as the Arke here, which was the seate of the God of Israel, vanquisheth Dagon: so after that Christ the true light of the world was come, the oracles of Apollo, and other heathen Idols ceased. *Plutarke* maketh many light and vaine coniectures, as that it might be the spirits, which were presidents of those Idols, grew old and decayed: or that there might be some alteration in the influence of the planets: or the exhalations were staied, whereby Appollos propheticke vsed to be inspired. But these are fonde conceits: the true cause was, that Christ the true Prophet was come, and therefore all such false coufening prophets held their peace: like as, where the Gospel is receiued, many visions and apparitions of Sathan, with false signes and wonders are abolished. *Mar.*

4. Quest. v. 5. Why the priests of Dagon doe not tread vpon the threshold.

1. They foolishly imagined, that the threshold was sanctified by the very touching of Dagon, and therefore they did forbear as it were to prophane that place with treading vpon it. *Osiand.* 2. Thus in stead of giuing God the honour, they fall into a further degree of superstition. *Genev.* 3. Yet this also redounded to the honour of God: for as oft as they vsed this ceremonie, it called to their remembrance the confusion of their Idol in that place. *Pellic.* 4. But much vnlike vnto this superstitious vse, was that custome obserued of old time among the Iewes, in forbearing to eate of the sinew of the hinder parts, in memorie of the shrinking of Iakobs sinew, *Gen.* 32. 32. for that was kept as a ciuill remembrance of a thing done, but this was a superstitious obseruation in honour of a filthy Idol.

5. Quest.

5. Quest. v. 5. Of the meaning of these words,
unto this day.

1. Some so vnderstand them, as that the Philistims should among themselves decree this to be a perpetuall ordinance firmly to be kept: as *Augustine* also vnderstandeth the like place, *Iosh. 4. 9.* where it is said, that the twelue stones, which *Ioshuah* caused to be set vp within Iorden, continued *unto this day.* But seeing both there and here, these are the words, not of them, whereof it is writtē, but of the writer, it is cleare, that they are not referred to any such decree or purpose of the doer, *sic Masius in 4. Iosh. v. 9.* 2. Some thinke againe, that by this phrase, it is insinuated, that the things spoken of so remained, vntill the day and time of the writer of the historie. *sic Vatab. Borr. Pellican.* But where the historie fell out to be written not long after the acting thereof, in this sense no long time should be signified, if it exceeded not the time of the writer. 3. Therefore I thinke rather, that by the phrase, *unto this day,* is implied, that it so continued a long indefinite time: though precisely according to the letter, many of those things are not extant now: *sic Iun.* they continued *immutabili & perpetuo statuto*, by an immutable and perpetuall ordinance. *Iosh. 4. 9.*

6. Quest. v. 6. What manner of disease and plague it was, wherewith the Philistims were
smitten.

1. Some read that he smote them in *altis locis*, in the high places, *Ar.* but this agreeth not with that which followeth, that the hand of God was against the citie, v. 9. that is, the inhabitants thereof, not vpon their grounds. 2. Some doe vnderstand the place where the disease was, not the disease it selfe, as that they were smitten in their secret parts, *S. L. V.* 3. Others, that take it for the disease it selfe, some thinke it was the dysenterie or bloodie fluxe, *Ioseph.* others, the falling downe of the long gut, *Oshan.* it was rather the *hemorrhoides*, or piles, called *marisca*, *P.* or *sciu.* 4. And of this disease there were two kindes, which are touched here; the first is called *ghephalim*, the common sort of *Hemorrhoides*: the other more grievous, which wrung them in their inward parts: and therefore it is saide, v. 9. that they lay hid within them. *Iun.* 5. Some beside this disease adde further, that the waters

boiled out of the earth, & *uati sunt mures*, and abundance of mife were bread, wherewith the countrey was plagued; so the *LXX*, following some Greeke copies: but although it be euident in the next chapter by their manner of offerings, that they were troubled also with mife, yet no such thing is expressed here. *Osand.*

7. Quest. v. 8. *Why the Philistims agreed to carrie about the Arke vnto Gath.*

1. Herein appeareth the fondnes of this people, that seeing, and finding by experience, that the religion of Israel was of greater power then theirs, yet consulted among themselves, and conferred not with the Lords priests, to take direction of them. *Osand.* 2. And they likewise shew their malice, in that they had rather keepe the Arke vnto their cost, then send it home to Israel againe. *Pellican.* 3. Their superstition also appeareth, in that they thinke the change of place would alter the effect, and in carrying about the Arke from one place to an other, they thought to trie, whether it were the presence of the Arke that had caused those plagues, or rather that it came of chance. *Osand.* 4. They doe acknowledge the hand of God to be against them, and their god Dagon: but this seruile feare could not bring them to repentance: like as Pharaohs forcerers confessed it was the finger of God, and as the Deuills felt the power of God, when they said to Christ, *What haue we to doe with thee?* after the same manner the Philistims here doe confesse God: and such is their blindness, though they saw, that their god also was iudged, yet they would not leaue their filthie idolatric. *Borr.*

CHAP. VI.

1. Quest. v. 1. *Of the continuance of the Arke among the Philistims for the space of seven months.*

1. Herein we may see the miserable state of Israel at this time, that were deprived of that visible signe of Gods presence among them, namely the Arke, wherein was the two Tables of the commandements: that for the time, they seemed

med to be as forlorne, and forsaken of God : *Osiand.* so such times may sometime fall out in the Church of God, that for their sinne the Lord may suffer them for a while to be deprived of the true vse of Gods word and the Sacraments. 2. The Philistims held the Arke thus long, thinking that in time plagues might assuage, and then they purposed to keepe the Arke in thraldome and captiuitie still. *Genevens.* 3. At this time the Arke sojourned among the Philistims, without any profit at all vnto them : so a long time was the truth detained among the Gentiles in vnrighteousnes, as the Apostle speaketh, Rom. 1. 18. for the time was not yet come, that the Iewes should vtterly be dispossessed of the Arke : But now we see, that the Arke of the Gospel is remooued vnto the beleeuing Gentiles, and hath many hundred yeares continued among them, working in them faith and obedience to the truth. *Pellican.*

2. *Quest. v. 2, 3.* Of the counsell and aduise of the priests of the Philistims.

1. *Iosephus* thinketh, that there were three opinions among them : 1. Some gaue aduise, that seeing they were so plagued for the Arke, that it should be sent home againe : 2. others held the contrarie, that the Arke was not the cause of those plagues, but that they came of other ordinarie and naturall meanes : for it was not like, if the God of Israel had such care of the Arke, that he would haue suffered it to be brought into captiuitie : and these held it dishonourable for them to send it backe : 3. A third opinion was betwene both : that they should neither keepe it, nor of purpose carrie it home, but deuise a way by putting it into a cart, with certaine offerings to send it away : and this sentence preuailed. 2. Now it pleased God, as the false prophets Balaam and Caiphaz, ignorantly spake the truth, and so were instruments seruing to the will, and pleasure of God : so it pleaseth God also at this time to the like purpose, to vse these superstitious priests of the Philistims. *Pellican.*

3. *Quest. v. 3.* Vpon those words, then ye shall be healed, and it shall be knowne, &c.

1. *Iunius* readeth thus ; or it shall be knowne, why his hand departeth not, &c. that is, that he is not the cause, but that it is

some chance, as v. 9. but this is not like to be the meaning: for in that place, they doe set these as opposite one to the other, *we shall know then, that it was not his hand that smote vs, but it was a chance*: therefore in this place, by the hand of God, they can not vnderstand a chance. 2. Some doe expound these wordes, as though the Philistin priests should certainly promise vpon the restitution of the Arke, that the people should be healed, and that thereby they should certainly know, that God did punish them for detaining and vnreuerently vsing the Arke: *Ofiand.* but it is euident both by their ambiguous and doubtfull speech, v. 9. *it may be he will ease his hand*: and by that distinction, which they make v. 9. that if the cattell went one way, it was Gods hand; if an other, it was but a chance, that they doe not here pronounce certainly and absolutely, that they should be healed vpon the returne of the Arke. 3. Wherefore those wordes are vttered conditionally, that, if so it fall out by that coniecture which they propound, v. 9. that it is the God of Israels hand, then this is the way to appease him, to send back the Arke with certaine presents: whereupon it may be his wrath shall be appeased, and they healed, and thereby it shall be knowne, that it was for the wrong done to the Arke, wherefore they were punished. So two things they vndertake by their skill to search out: 1. whether it were Gods hand or a chance, that they were smitten: 2. if Gods hand, then wherefore God did smite them: the first is propounded v. 9. the other here.

4. Quest. v. 5. *How the Philistins did giue glorie vnto God.*

1. As in taking the Arke they dishonoured God, so in restoring the Arke, they doe as it were. make restitution of his honour: *Vatab.* or they giue glorie to God in confessing the truth, and yeelding themselues to be iustly punished of him. *Ofiand.* 2. Yet was this farre off from a true confession: for they continue in their Idolatrie still, as the wordes following shew, that he may take his *hand from you, and your gods*: *Bor.* for this is Gods iudgement vpon Isolaters, that knowing the true God, they worship him not aright. *Genevens.* 3. This phrase of giuing *glorie to God*, is sometime spoken to them, that are hinderers of Gods glorie, and are farre off from glorifying

fying God in truth: as Ioshuah biddeth Achan, Iosh. 7.19. sometime it is spoken by those which themselves are enemies to Gods glorie, as by the Pharisees to the blinde man, Ioh. 9. 26. sometime the wicked and superstitious thus speake among themselves, as here the priests of Dagon to the Philistines: therefore in this place the phrase is to be vnderstood not simply, but in part, of giuing glorie to God in this particular, in acknowledging the truth, that they were sinners of God.

5. Quest. 4.9. *Of the prognostication and coniecture of the priests of the Philistines, by the way which the kine take that drew the Arke.*

1. Though these priests of the vncircumcised people, can not in these their coniectures, be excused from superstition: for the heathen superstitiously obserued the gliding of starrs, flying of birds, the entralls of beasts, and such like: yet as God vsed Balzaam, and Caiphaz false prophets, and superstitious coniecturers to vtter the truth; so here these idolatrous priests are vnnwittingly directed and ouerruled by the spirit of God, to hit the truth, for the further setting forth of Gods glorie. *Ofward.* Yet these their predictions are not without great reason, and probabilitie: for they taking two kine neuer vsed to the yoke, and hauing calues shut vp, which they lowed after: if they notwithstanding should goe on still drawing in the yoke, wherewith they were vnacquainted, and should not make meanes to returne to the stables, where their calues were, but goe on still; it must needs be a signe of an extraordinarie worke. *Boyr.* 3. Herein notwithstanding their blindness is manifest, that dreame of chance, which the Gentiles called fortune, *lun.* imputing straunge and vnnaturalled euents and accidents thereunto; whereas nothing in the world commeth to passe without Gods prouidence & decree. *Genevens.* Indeepe sometime the Scripture vseth this phrase, that some thing falleth out by chance, *κατὰ συντυχίαν* Whether any thing commeth to passe by chance. as Luk. 10. 31. *A certaine Priest came downe that way by chance:* but this is so saide in respect of vs, it so seemeth a chance to vs, but before God there is no chance.

6. Quest. v. 11. *Why the Philistims are not punished,
as well as the Bethshemites, for looking
into the Arke.*

1. The Philistims also were punished for their part, for their grosse rudenesse in profaning the Arke, and consecrating it as one of their cheife spoiles to their Idol, so making the great God inferiour to their abhominable imiention: this beeing a breach of the naturall and morall law, did not escape unpunished. 2. But the other beeing a ceremoniall law, giuen onely to the Israelites, not to come neere the Arke, or to gaze vpon it, was giuen onely vnto them; the heathen were ignorant of it: and therefore therein the Lord requireth a stricter obedience at the hands of his owne people, then of the ignorant Gentiles. *Pellican.* 3. And further the Lord accepteth this kinde of reuerence, which the Philistims out of their simple knowledge, yeelde vnto the Arke: not suffering it to goe emptie, but bestowing vpon it iewells of gold: *Pellican.* as also in making choice of kine neuer vsed to the yoke, and of a new cart, as best becomming the holines of the Arke; they therein expressed their reuerend regard of it, herein following the prescript of Moses law. *Borr.*

7. Quest. v. 18. *Of the great stone of
Abel.*

1. Some thinke that *Abel* is here taken for *Eben*, a stone, by the change onely of the last letter, as it is called, v. 14. *eben gedalah*, the great stone, whereon the Bethshemites sacrificed: *Ebal*. *Sept. Iux.* but seeing that *Abel* is of a farre diuerse signification, betokening mourning, it can not properly be translated a stone: though vnder this name the stone is insinuated. 2. Some doe not here retaine *Abel* as a proper name, but read the great stone of mourning: *Vatab.* but it beeing the name of a place, it is more fit to make it a proper name: as we read of other places so called, because of mourning there: as Gen. 30. *Abel Mizraim*, the mourning or lamentation of the Egyptians. 3. Others thinke that both *Eben*, and *Abel*, were the proper names of this stone, that first it was called *Eben*, which signifieth a stone; then *Abel*, by reason of the lamentation theré. *Osiand.* But that *Eben* was no proper name, it may be shewed by the like place, c. 14. 33. where

where Saul biddeth them to roule, *eben gedalah*, a great stone vnto him. 4. Wherefore, this seemeth to be the right interpretation, that the great *Eben*, i. stone mentioned v. 14. is called here *Abel*, because there the Bethshemites mourned for the great slaughter among them: for so it is said in the next verse, *ythabela*, they mourned, whence also is the word *Abel*, mourning, deriued. *sic Ar. Pagnin. Lat. 5.* Some also read, vnto the great plaine: for so *Abel* also signifieth: in which plaine Bethshemesh was situate: *Ioseph.* But the wordes following controule this reading: *vnto the great stone of Abel, whereon they set the Arke*: but they set the Arke, and laid the sacrifice vpon the great stone, v. 14.

8. Quest. v. 19. *Why the Lord smote the men of Bethshemesh.*

The Bethshemites diuers waies offended. 1. In that they receiued not the Arke with greater reuerence and deuotion, when they saw it comming, but entertained it, as it should seeme, with shouting, and such like signes of ioy, which they vsed in time of haruest, wherein they then were. *Pelican.* 2. They offred in sacrifice the female kind, namely the two kine that drew the cart, whereas by the law the males onely were to be offered. *Borr.* 3. Some thinke that they offered sacrifice of themselues, neither the priests, nor Samuel beeing consulted with. *Pelican.* But that is not like: for seeing it is directly mentioned, that the Levites, that is, the priests of Levi (for Bethshemesh was a citie of the priests of Aaron, not of Levites onely, *Iosh. 22. 16.*) tooke downe the Arke, and before the Arke was taken downe, they could not cleaue the cart for wood, nor consequently offer their sacrifice: therefore it is not like, that the Bethshemites did presume to offer sacrifice without their priests. 4. The true cause therefore, why the Lord did smite them, was, as is here expressed, v. 19. *because they looked into the Arke*: where we neede not imagine with the Hebrewes, that they opened the Arke to looke into it: but it was contrarie to the law, to looke vpon the Arke bare or vncouered, *Numb. 5. 20.* as the men and citizens of Bethshemesh, such as were not priests, did gaze vpon the Arke, either beeing brought naked by the Philistims, or vn-

covered by them : for so it is before shewed, v. 13. that they reioyced, or tooke delight in beholding the Arke, that is, in gazing and looking vpon it. *Iosephus* thinketh, they did also handle it vnreuerently with their hands : but it was sufficient to procure this iudgement, that such, as were not priests did gaze vpon it. The priests also might offend themselves in not approaching and drawing neare, with such reuerence as was meete. *Iun.* But it seemeth by the number of them, which were smitten, that most of them were of the common sort.

9. Quest. v. 19. Of the number of the men of *Bethshemesh* that were slaine.

1. Whereas in the Hebrew the number is placed thus, *seuentie men, and fiftie thousand men*, some expound it thus : that seuentie of the chiefe were slaine, which were equivalent or worth fiftie thousand : as the people said to David, *that he was worth ten thousand of them*, 2. Sam. 18. *ex Pelican.* and of this opinion seemeth *Iosephus* to be, who onely maketh mention of seuentie that were slaine. But this is not like : for they are said to be smitten of the people, that is, of the common sort. 2. Some therefore thinke that the seuentie were of the Elders and better sort : and the fiftie thousand of the people : so the *Chalde.* But by the same reason also this interpretation is refused : for it is saide, *he smote among the people seuentie men, &c.* 3. *Iunius* in his former edition had this conceit, that these were of the Philistims that were smitten : and so in stead of, *among or of the people*, he readeth, *of them* : but the word is *baham*, of the people, not *bahem*, of them : and where, as he obiekteth, that there were not so many in all the tract and region of *Bethshemesh*, and beside that it was a citie of Priests, for whome it was lawfull to come neere the Arke : it may be answered, that the people of other townes came flocking together to see the Arke, and that the greatest number that was smitten was of them. 4. But *Iunius* himselfe in his latter editions reuerfeth this opinion, and thinketh, that this number of fiftie thousand and seuentie men, was partly of such of the Israelites, as came flocking from all parts to see the Arke, partly of those which kept their garrisons and stations to defend their coasts from the invasion of the Philistims :

fo

so also *Ofander*. Therefore it is directly mentioned and expressed in the text; that the Lord smote of the men of Bethshemesh, and among the people 70. men, and 50. thousand me: so that we must not suppose the all to be of *Bethshemesh*.

CHAP. VII.

1. Quest. v. x. Of the hill where *Abinadab* dwelt.

SOME read making it a proper name, and brought it to the house of *Abinadab* in *Gibeath*: sic *A. P. C.* with others: but the word signifieth, an hill: as the *Septuag.* read, *ὁ τῆς βουλῆς*. so also *Iun.* and both our English translations. 2. Therefore the better reading is, *in the hill*: for *Gibeath* was the name of a citie in Benjamin, c. 23. 2. but *Kiriathearim* was a citie in Iudah; called also *Kiriathbaal*, 2. Sam. 6. 2. therefore *Pellican* is deceived; that placeth *Kiriathearim* in Benjamin. 3. This hill was the higher place of the citie, as sequestred and set apart by it selfe, and so fitter for this holy use, *Utab*. where *Abinadab* dwelt, a Leuite and a good man, to whome the charge of the Arke was committed. *Ioseph*. 4. Thus for the sinne of *Eli* his house the Arke was translated from *Shilo*, where it had continued euer since *Ioshuass* time, and by Gods providence was remooued into the tribe of Iudah, where the Lord had appointed to erect the kingdome of *Dauid*. *Pellican*.

2. Quest. v. i. Of the sanctifying of *Eleazar Abinadab* sonne to keepe the Arke.

1. This *Eleazar* was not the high Priest, for he is not recited in the Catalogue of the high Priests, 1. Chron. 6. and he was the sonne of a Leuite, as *Iosephus* thinketh: therefore it is not like, that he drew neere to the Arke; but it was kept drawne ouer with curtaines, and couered according to the Law, *Ofander*. 2. He onely gant attendance vpon it, to keepe others from coming neere to pollute or defile it, *Pellican*. 3. Here is no mention made, nor yet afterward of the Tabernacle, which *Moses* set vp, because the Lord intended in stead thereof, to haue a Temple built in *Sion*. *Berr*.

3. Quest.

3. Quest. v. 2. Of the true account of the twentie
yeares while the Arke abode in*Kiriathiearim:*

1. Some thinke that this was the whole tearme of the remaining of the Arke in Kiriathiearim, till it was brought from thence by Dauid, 2. Sam. 6. of this opinion are some of the Hebrewes: but this cannot be: for the Arke was remooued thither immediatly after Eli his death: now after Eli, Samuel and Saul gouerned Israel forty yeares, Act. 13. 21. there must be then more then twentie yeares betweene the ende of Eli his gouernment, and the beginning of Dauids raigne. 2. Some are of opinion, that these twentie yeares were runne betweene the reiection and casting off of Eli his house, and the gouernment of Samuel: so *Harrus* in his questions vpon this booke. But neither is this like, that there should be so long a vacancie of gouernment, or an *interregnum*, betweene Eli, and Samuel: for while Eli yet liued, all Israel knew, that faithfull Samuel was the Lords prophet, c. 3. 10. 3. Wherefore the most probable opinion is, that so many yeares were already expired, since the first remooue of the Arke to Kiriathiearim, vnto the solempne time here mentioned of the conuersion, and returning of the people to God, and forsaking of their filthie idols. *Pellican. Ofiand. Martyr.*

4. Quest. v. 2. Of these words, the people lamented after the Lord.

1. Some read, *requieuit, rested*, or were quiet after the worship of God: *Lat. Chald.* that is, sought to be in rest from the vexation of their enemies, by seeking vnto God. But here the word is mistaken, as though it should come of *nuach*, to rest: whereas it is *ynabu*, of *nabab* to lament. 2. The people then beeing vexed and oppressed many waies by the Philistins, turned themselues by mourning and praier vnto the Lord, *Iun.* 3. And though Samuel had before time called vpon them for repentance, yet now specially he worketh vpon their sorrowe and griefe for their afflictions: as commonly men when they are in affliction and heaviness, are more readie to heare good admonitions. *Ofiand.*

5. Quest.

Religious worship christ, and religious seruice, is all one, and onely due vnto God.

7. *Quest. v. 5. Of Mizpeh, whether Samuel*

there assembled Israel. *Sam. viii. 7.* *There were diuers places called by this name: there was a Mizpeh in the land of Moab, 1. Sam. x. 5. another lying vnder the hill Hermon, Josh. xi. 3. neere vnto the land of Gilead, which is that place where Iakob and Laban made a chauceant, Gen. 31. 49. there was a third in the tribe of Iudah, Josh. 15. 38. and a fourth in Benjamin, Josh. 18. 28. Some of the Rabbines thinke that this Mizpeh was Shiloh: but that is not like, for Shiloh was now destroyed, because of the wickednesse of the people, and made desolate, as the Prophet sheweth, Ierem. 7. 12. 3. This Mizpeh was either that of Iudah, which was not farre from Kiriathearim, where the Arke now was: or, which is most like, it was the other Mizpeh of Benjamin, where they vsed to keepe their assemblies, as beeing the fittest place, in respect of the equall distance, beeing as it were in the middes of the land. *Iun. and Masius.* 4. *Parablu* then is deceived, who following *Kimchi* thinketh that this Mizpeh, where the Israelites were assembled, was that Mizpeh, where Ioshuah had the victorie ouer the kings of Canaan, Josh. 11. 3. but that can not be: for that Mizpeh was neere vnto Lebanon; but this Mizpeh was not farre from Ramah where Samuel dwelt, which as *Iosephus* thinketh, was distant not aboue fourtie furlongs from Ierusalem. *Mas. in c. 11. Josh. 11. 3.**

8. *Quest. v. 6. How the Israelites drew water, and poured it out before God.*

1. Some vnderstand it of the water of purification, whereby they testified their hope and faith in the remission and washing away of their sinnes, *Pellican. c. Mar. 2.* Some thinke that by the powring out of water, they shewed their humilitie, that they were as water poured out. *Uatab.* 3. Some thinke that as there was a certaine water appointed by the law, for the triall of adulterie, so also it was vsed for the conuincing of idolatrie, which was a spirituall kind of adulterie: that the lippes of such as were idolaters, as soone as they touched

ched the water did cleave and clamme vp together with thirst: and therefore they say, that Moses cauled the Idolatrous Israelites to drinke the ashes of the golden calfe. *see Hieron. trader. 4.* Some vnderstand it of the drawing of water, and offering of it in drinke offerings vnto God. *Iosaph. 3.* But the Chalde interpretation is best, that they powred out their heart vnto God, and shed teares before the Lord in such abundance, as if they had drawne water. *Iun. Ofiand.*

9. Quest. v. 6. *Why Samuel is said to haue iudged Israel in Mizpeh.*

1. Some thinke, that there he put the Idolaters to death, and in that sense is saide to haue iudged Israel. *Hieron. 2.* Some, that there he compounded the controuersies, and determined the causes and strifes among the people. *Vatab. 3.* Some, that he is said now to iudge them, because they submit themselues to his gouernment, and with one common consent receiue him for their Iudge and Magistrate. *Ofiand. Mar. 4.* But beside these interpretations, he is most of all saide to iudge them, because he beganne now to reforme both the Church and Commonwealt, which were out of course, as it appeareth, *1. Chron. 9. 22. Iun. Borr.*

10. Quest. v. 9. *Of the sucking lambe which Samuel offered.*

1. Some thinke, that Samuel offered not this sacrifice himselfe, but by the hands of some of the Priests: for he was not a Priest, but a Leuite, and had the charge to open and shut the doores. *c. 3. R. Ben Gerson. Vatab.* But as yet Samuel was not publikely called to the office of a Prophet, when beeing brought vp vnder Eli, he was employed about the doores of the Temple: and though he were but a Leuite, and so ordinarily was not to offer sacrifice; yet by the extraordinarie calling of a Prophet, he had warrant to doe it: and therefore it is said afterward, *v. 17.* that he built an altar vnto God. So the Prophet Elias also offered sacrifice; *1. king. 18.* this is also the opinion of *D. Kimchi. 2.* It seemeth that Samuel beeing in hast, did not performe at this time all the ceremonies of the Law,

Law, God accepting rather of his faith and obedience, then looking to the externall rite: *Pellican*, for in euery burnt offering, the skinne was first taken off, and was due vnto the Priest. *Levit. 7. 4. 3.* This sucking lambe was a signe of the true lambe Christ Iesus, by whome we haue deliuerance, and victorie ouer our spirituall aduersaries, as here the Israelites against the Philistims. *Pellican.*

11. Quest. v. 10. *Of the discomfiting of the Philistims.*

1. Three things doe set forth and commend the greatnes of this victorie: first, the people were now vnprepared, and vnarmed, gathered together in common praiser and supplication, and their enemies came vpon them vnlooked for; and on the sudden: *Ioseph*, then they vsed no carnall weapons, or outward defense, but Samuel onely offered a sacrifice; and praied for them: thirdly, God did discomfite them from heauen: the earth vnder them trembled, and they fell, the thunder astonished them, the lightning blasted them. *Ioseph. 2.* Like vnto this victorie, was that which God gaue vnto Barak and Deborah against Sisera, *Iud. 5.* when the starrs fought in their courses, and that of Ioshuah, when the Lord cast downe stones vpon his enemies. *Iosh. 10. 10. Borr.*

12. Quest. v. 12. *Of the word Shen.*

1. The most make it the proper name of a place, and call it *Shen*; the Chalde *Sirai*, and thus read; *he pitched a stone betweene Mizpeh and Shen: sic Ar. Vatab. Lat.* with others. 2. But I rather assent vnto *Iunius*, which translateth it *scopulum*, a rocke, or rather the crag of a rocke; which hangeth ouer like a tooth, for so *shen* signifieth: and so *Pagnine* here readeth: and it appeareth to be so vpon these reasons: 1. because this word *shen* is so taken, c. 14. 5. 2. in the former v. the name of this rocke is set downe, it is there called *Bethcar*: and hereunto *Iosephus* consenteth, who saith, that this stone was set vp among the *Corians* (whence *Bethcar* hath the name) in the coasts of the Philistims;

13. Quest.

13. Quest. v. 13. *How it is said, the Philistines came no more into the coasts of Israel all the daies of Samuel.*

While Samuel liued, Saul beeing king, the Israelites were much anoyed by the Philistines, as is shewed in the 13. and 14. chapters: therefore this must so be vnderstood, that the Philistines inuaded not Israel to enlarge their bounds, and to take from them their cities, nor yet obtained any victorie ouer Israel: yet the Philistines had their garrisons, and maintained and kept that which they had gotten: as it is euident, c. 10. 5. and 13. 3. *1st.* But after Samuels death they preuailed against Saul and Israel, and dispossessed the Israelites of their cities, and the Philistines came & dwelt in them. c. 31. 7.

14. Quest. v. 15. *How Samuel is said to haue iudged*

Israel all the daies of his life, seeing while he

liued Saul was made king.

1. Although Saul were anointed king by Samuel, who liued diuers yeares after Sauls election to the kingdome; yet Samuel altogether gaue not ouer the regiment, but continually watched ouer the people; to direct them in the waies of the Lord. *Of said.* 2. And therefore Saul and Samuel are ioyned together, c. 11. 7. *Whosoever commeth not after Saul and Samuel, so shall his oxen be fettered:* hereof also it is, that Act. 13. 21. fourtie yeares of gouernment are giuen vnto Saul and Samuel ioyntly, as hauing one common and ioynt administration of the kingdome.

15. Quest. v. 15. *Of Samuels visiting of*

Bethel.

Samuel readeth appellatiuely the house of God, which was now at Kiriathearim, where the Arke was, whether the people resorted thither in the yeare at the soleimne feasts, where it is like that Samuel was present to iudge and determine their causes. So is *Bethel* taken for the house of God, Iud. 20. 18. as it is called *beth Iehovah*, the house of Iehouah, c. 3. 15. so also c. 10. 3. three men are saide to goe vp to God to *Bethel*, that is, to the house of God: for seeing the people had recourse and flocked to that place, where the Arke was, it is not like, that

that Samuel wou'd omit to visit it in his circuit. This reading for these reasons is to be preferred, before the usuall interpretation, which taketh Bethel for a proper name here.

16. Quest. v. 17. *Of Samuels retiring to Ramah.*

1. Some read for Ramah, *Ramatha*, *Chald. Lat. some An-mathaim Sep.* but the name of the citie is *Ramah*, *Iosh. 18. 27.* *Ramatha* is the Hebrue inflexion of the word in construction, with the paralogical addition of the letter *the*, in the ende.
2. But here this doubt ariseth, how Samuel could absent himselfe from the Lords house, & keepe at Ramah, seeing he was consecrated vnto God by his mother, during his life, *c. 1. 28.* Some thinke, that it was lawfull for Samuel, when the time of his ministerie and seruice was ouer, to goe vnto his owne house: *Pellican.* but Anna's vow was more strict, for she did giue him so vnto the Lord, that he should abide there for euer, *c. 1. 22.* and if he had departed from the Lords house, when his course of seruing had beene past, he had beene no more tied, then other common Leuites. 3. Therefore the better solution is, that so long as the house of God was knowne to be at Shiloh, Samuel was bound vnto that place by his vow: but now Shiloh beeing desolate, and no certaine place appointed of God, where the Arke should be setled, Samuel in that behalfe was freed of his vow, with the which, necessitie in this case dispensed. *Berr.* The like we read of the sonnes of Rechab, who were bound by their fathers vowe to dwell in tents: yet in case of necessitie, when the host of the Chaldeans had invaded the land, they went to dwell in Ierusalem for feare of the enimie. *Ierem. 35. 11.* 4. Further it may be answered, that vowe so long hold, till Gods pleasure be otherwise knowne: Samuel beeing now called to be a Iudge, could not be confined to a certaine place: God therefore dispensed with that vow. *Mar.*

17. Quest. v. 17. *Where Samuel built the altar.*

1. Because it was not lawfull by the law to offer any sacrifice, but before the Lord, in the place which the Lord should choose, *Deut. 12. 14.* and consequently to build no al-

tar

tar but there : therefore *Iunius* referreth these words, *also he built an altar there vnto the Lord*, vnto the antecedent furthest of, namely, the house of God : as the like is found in diuerse places of the Scripture : as Gen. 10. 12. *Resen also betwene Niniveh and Calah: this is a great citie* : that is, Niniveh : and, 1. Sam. 27. 8. *Then David and his men invaded the Geshurites, and the Giraizites, and the Amalekites: for they (that is, the two first named) inhabited the land from the beginning.* But against this exposition, these reasons may be alleadged: 1. because in none of these places giuen in instance, nor in any other, which can be produced, the further antecedent, is so farre remooued, by so many clauses conyning betweene, as in this place, two whole verses almost beeing inserted betweene *Bethel*, or *the house of God*, and these words. 2. for that in those places, the necessitie of the sense enforceth such relation to be had to the precedent part furthest off : but there is no such necessitie here. 3. the restrictiue or limiting particle *shun* there, beeing twice repeated before in this verse, and applied to Ramah, sheweth that it should be so takē here : *there was his house, and there he iudged Israel, and he built an altar there vnto the Lord, &c.* 2. Therefore the best answer is, that because there was yet no certaine place appointed, where the Arke should continue, it remaining at this time in a priuate mans house : *Pellican*. and for that the Tabernacle, to the doore whereof the sacrifices by the law were appointed to be brought, Levit. 17. 3. and the Arke were now asunder, and in diuers places; Samuel might haue this libertie to build an altar at Ramah : especially considering that he was a Prophet, and did it by a propheticall instinct: *Osfander. Mar.* as Elias the Prophet built an altar, 1. king. 18. And seeing the Arke was remooued from place to place, as appeareth c. 14. 18. if an altar could not be built, but where the Arke was for the time present, it is not vnlike, but that the Arke of God might be sometime remooued to Ramah : as Saul hauing the Arke in the campe, there erected an altar. c. 14. 35. But I rather insist vpon the two former answers, the diuulsion and seperation of the Arke from the Tabernacle, no certain place beeing yet appointed for the residence of the Arke, and the propheticall and extraordinarie direction, that Samuel had.

C H A P. VIII.

1. Quest. v. 2. *Of the place where Samuel appointed his sonnes to be Iudges.*

1. **B**Ecause *Beersheba* onely is named, some thinke, that both his sonnes were appointed to be Iudges; either because that citie was in the remote corner in the South part of the land, whether Samuel by reason of his old age could not trauaile in person: *Berr.* or for that it was situate in the confines and borders of the Philistines, and so had more need of the presence of the Iudge: *Ofand.* or they beeing vniust Iudges, might choose that place to wearie the people with long trauaile. *Pellican.* But seeing they were deputed by their father, it is like that he would haue assigned them to some conuenient place, whether the people might resort with more ease, and not set them in the vnost corner of the land: and to what ende should his two sonnes be limited to one place? they beeing diuided, might better dispatch the causes of the people.

2. *Iosephus* therefore thinketh, that one of them was appointed Iudge in Bethel, the other in Beershebah: but seeing no mention is made of Bethel in the text, that coniecture hath no warrant or certentie.

3. Therefore *Iunius* opinion is more probable, that the meaning is, they were set Iudges ouer the whole land from Dan to Beershebah, which were the two extreame townes of the land: and Dan is to be supplied out of the like place, *Iud. 20. 1.* here beeing omitted, by a certaine *synecdoche*, one opposite part comprehending the other.

4. Samuel in making his sonnes Iudges, offendeth two waies, both because he consulted not with God, and he had no example for it: for neither Moses, nor Gedeon, or any of the Iudges appointed their sonne. *Mar.*

2. Quest. v. 6. *Whether the people sinned in asking a King.*

1. If they had simply desired a King to be giuen them, according

cording to the law of God, Deut. 17. 15. that should gouerne them in equitie, and such an one as feared God, they then had not offended: but now they doe aske a king of a preposterous desire, onely that they might be like vnto other nations. *Berr.* 2. Yet God hauing purposed to erect among his people a kingly throne, and to raise vnto them a king, of whose seede the Messiah should come, tooke this occasion to accomplish his purpose, so turning their euill and inordinate desire vnto a good ende: as God can conuert the euill thoughts and actions of men, to serue for his glorie. *Berr.* 3. Now the people in asking a king, failed in diuers circumstances: 1. in their curiositie, that pretending the iniustice of Samuels sonnes, yet indeede desired an innovation of the very gouernment it selfe: for they might haue otherwise requested of Samuel, to admonish his sonnes, that the fault might be amended, not the person remooued. *Pellican.* 2. Their impietie appeareth toward God, who had hitherto raised vp vnto them Iudges and deliuerers, they beeing not contented therewith, because their Iudges shifted from one tribe to an other, and many times were of meane parentage, and not so fearefull or terrible to their enemies, they desire to haue a certaintie of the kingdome, as other nations had, and so they offended in their distrust and diffidence toward God: *Ofhand.* as the Lord himselfe saith, they had reiected him, v. 7. 3. Their ingratitude also was great toward Samuel, by whose meanes, they had receiued so many and great benefits, that they would shake off his gouernment, euen while he liued: in these respects, the petition of the people for a King seemed euill vnto Samuel.

3. *Quest. v. 7. Whether by asking of a King, the people indeede cast off the Lords gouernment.*

1. Simply it is not true, that the gouernment vnder kings, is a shaking off the Lords yoke. For the Lord is with kings, and ruleth his people by them: they are the ordinance of God. Wisdome saith, *Proverb. 8.* By me Kings rule. The Lord blessed the gouernment of Dauid, Iehoiaphat, Hezekiah, Iosias. But yet the people, as much as in them law. reiected the Lords gouernment: because they misliked that forme

of administration, which the Lord had set them, and desired a change and innovation, without any direction from God. 2. But it will be further questioned, whether God also doe raigne together with bad kings: the answer is, that euen the authoritie of wicked Kings is of God, which they abuse to tyrannie: and they shall giue account vnto God for abuse of their gouernment. And although the persons be euill, which gouerne, yet the authoritie is lawfull and good: and euen vnder tyrants there are many good things: as enacting of politike lawes, administration of iustice, punishment of offenders. *Mart.*

4. *Quest. v.ii. Of Samuels description of the King, whome the Israelites desired.*

1. Samuel describeth such manners and fashions, which are incident, not to true Monarchies, but such as decline rather vnto a Tyrannie: *Ofiand.* he setteth not downe here the office of a King, what he ought to be, but foresheweth by the spirit of prophesie, what manner of king they should haue: that they either hereby might be perswaded to desist from their enterprize, or they might more willingly beare these inconueniences, when they fell vpon them, beeing thus forewarned of them, and beeing the cause thereof themselves. *Pellican.* And thus the Lord to their owne cost graunteth their desire; that for the most part, they had such kings, as gouerned them rather by will, then law, as the kings of the Gentiles did. 2. Samuel sheweth how their King should haue power ouer their children and seruants, their goods and lands. In all which the King hath a soueraigne right: mens seruants and children are to doe the king seruice in time of warre, and of peace: the necessitie of the Crowne is to be supported for the publike good of the Commonwealth: but the manner is vnlawfull: the King must rule by law, not by lust, nor lay vnecessary burdens vpon his subiects, knowing that he hath also a Lord aboue him, the great king of heauen, to whome he must giue account. 3. In these three things Samuel sheweth, that their King should faile: first in the manner, that he should not by order or law, but by violence and compulsion take from them their sonnes and daughters, their lands and goods, whicreas yet Iezabel, would not but by colour

colour of iustice take Naboths vineyard from him. *Pellican.* Secondly, he should faile in the ende: abusing these things to his pleasure, and giuing them to his seruants and fauorites, not applying them to the common profit and benefite of the Commonwealth. *Borr.* Thirdly, in respect of their persons, he should vse them altogether, as seruants, v. 17. (putting them to base and seruile offices) not as free subjects, such as they were in time of the Iudges, and their other gouernours. *Borr.*

5. Quest. v. 19. *Why the people would not hearken to Samuel.*

1. God had decreed by this occasion to set a King ouer his people, as he promised to Abraham, that Kings should come of his seede, Gen. 27. 17. yet God did not force their wills: but God vseth their wills and desire, whereunto they were enclined, to effect his counsell. *Pellican.* 2. Therefore iustly notwithstanding the Lord by his Prophet telleth them, that he will not heare them afterward, when they shall crie vnto him, because of the oppressions of their King, for that they now wilfully cast off the counsell of God, and refuse to hearken vnto his voice. *Pellican.* 3. And thus we see how many times men are snared in their owne desires, and obtaine their request vnto their owne hurt: as the Lord tooke the people short in their hastie wishes: Numb. 14. 28. *As I liue, saith the Lord, I will surely doe vnto you, as ye haue spoken in mine eares, your carkeffes shall fall in this wildernes, &c.* 4. Now in this their petition the people offended, because they asked him after a preposterous manner, not expecting the authoritie of God: therefore the Lord is said, *to haue giuen them a King in his anger,* Hos. 13. 11. their request was then against the reuealed will of God, though God in his secret counsell had so determined. *Mar.*

CHAP. IX.

1. Quest. v. 3. *Of the land of Zuph.*

1. **T**He Septuag. read, the land of Siph, failing both in the pronouncing of the letter, which is *saddi*, which is

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expres

expressed by *tz*: not *semech*, which giueth the sound of our *fingl*: as also of the vowel, which is *shuree*, not *chiric*: and answereth to our *u*. 2. The *Chalde* interpreteth, the land where was a Prophet: of which reading see before, qu. 1. c. 1. 3. The land therefore of *Zuph*, was that cuntry, where *Ramah* Samuels citie was situate, which thereupon was called *Ramah* of the *Zophims*, c. 1. v. 1. for they were now neere vnto *Ramah*, *Ioseph*.

2. Quest. v. 7. *Whether Saul gave any thing to Samuel, and whether it were lawfull for the Prophets to receiue any thing.*

1. Some thinke, that *Saul* had this opinion, that *Samuel* might be allured with gifts: and that it was not lawfull for the Prophets to receiue any gift, as *Gehezi* was punished with leprosie, because he tooke a reward: and this is the difference betweene the true and false prophets: these altogether sought their owne commoditie, the other the glorie of God, *sic Hieronym.* 2. But it is rather to be thought, that *Saul* in reuerence, and as a signe of a thankfull heart, would giue a present vnto *Samuel*, because now he was to appeare as before the Lord, into whose presence they were not to come emptie. *Elifha* would receiue no gift of *Naaman*, because he was a stranger; which was forbidden, *Leuit.* 22. 25. neither were they to receiue such large gifts as *Gehezi* did, to make them rich: but for the Prophets and seruants of God to receiue small gifts (as this of *Sauls* was, the fourth part of a shekel, about fiue pence) as an acknowledgement of the offerers dutie, and for their sustentation, it was not vnlawfull: as *Ieroboams* wife going to *Ahiah* the Prophet, caried vnto him a bottle of honie, and ten loaves, *1. King.* 14. *Misr.*

3. Quest. v. 9. *Of the name Seer, which was giuen vnto the Prophets.*

1. The text saith, that Prophets of old time were called *Seers*, not that they then ceased to be so called: but it was a name both vsed of auncient time, and then in *Samuels* time continued, *Borr.* 2. Such was the pietie of the people in the

the purer times, that when they would aske counsell of God, they resorted to the Prophets, vnto whome the Lord reuealed himselfe: so did Rebekah, Gen. 25. 22. *Iun.* 3. They were called Seers, both because they foresaw things to come, *Genevms.* as also for that the Lord reuealed himselfe, and was seene of them in visions and dreames: Numb. 12. 6. *Iun.* 4. Yea it pleased God, not onely in graue and waightie matters, when he was consulted with, to giue answer to the people, but vpon other priuate necessarie occasions, as here they goe to the Seer to learne what was become of the asses, that the Lord should not be thought to haue lesse care of the people in their necessities, then the gods of the Gentiles, frō whome they receiued answer by the ministerie of Sathan, in such manner of consultations. *Pellican.*

4. Quest. v. 12. *Whether it were a feast or a sacrifice, which was kept for the people in the high place.*

1. *Iunius* translateth *zebach* a feast, which word properly signifieth a killing or slaying for sacrifice, and sometime for other vses: his reason is this, because it was against the law to sacrifice in any other place, then before the Lord, *Leuit.* 17. 3. and *Deut.* 12. 5. But hereunto it may be answered, 1. that as Samuel before, by extraordinarie direction, built an altar at Ramah, so it was lawfull for him beeing a Prophet, to sacrifice other-where, then at the Tabernacle: *Osiand.* especially seeing the Arke and the Tabernacle were now asunder, and so no certaine place appointed for the Arke, as is shewed before, c. 7. qu. 17. 2. It is not vnlike, but that the Arke of God might be remoued hither at this time, at the election of their king, as *Iunius* thinketh it was translated to Gilgal, at his inauguration, c. 11. 15. where they also offered peace offerings. 2. I thinke rather, as both the *Chald. Septuag.* with other interpreters, *Parab. Mon. Pag.* doe read here *sacrifice*: so first they offered their peace offerings vnto God, and then of the remainder thereof made a solemne feast. *Pellican. Osiand.* And these reasons may perswade it: 1. because the word *zebach* more properly and visually is taken for *sacrifice*, as c. 10. 8. and *11. 15.* 2. the place argueth as much, for if it had beene but an ordinarie feast, Samuel might haue kept it in his

owne house, he needed not to haue gone vp to the high place, where they vsed to sacrifice before the Temple was built. 3. The publike fame of this meeting, whereof the very maidens were not ignorant, sheweth rather that it was a solempne sacrifice, then a priuate feast for thirtie persons. 4. The common vse was, in their solempne meetings, first to offer peace offerings, and to make a feast of the remainder: for of that kind of offerings, the fat was offered to the Lord, the right shoulder and the breast was the Priests, Leuit. 7. 31, 32. of the rest the people might eate: so Salomon, of the peace offerings, which he offered in great abundance, euen 22. thousand beeuies, and an 120. thousand sheepe, made a royall feast to all Israel. 1. King. 8.

3. But it will be objected, that the shoulder and that vp-on it, which were reserued for Saul, were the Priests fee, Leuit. 7. 31. whereof it was not lawfull for any stranger, not of Leui, to eate, no not for him that sojourned with the priest, Leuit. 22. 10. To this it may be answered: that the right shoulder onely was the Priests, Leuit. 7. 32. but here v. 24. it is not named what shoulder it was: and beside, though they did eate of the remainder of the peace offerings, yet they might also in such feasts, eate of other meate, not offered in sacrifice: but howsoeuer it was, it is not necessarie to thinke that this portion, was any of the Priests allowance, nay it is like it was not: but some other portion reserued for Saul. *Iosephus* calleth it, *portionem regiam*, a kingly part: who indeede, calleth it *epulum*, a feast, he nameth it not a sacrifice. But it was both, first the sacrifice was offered, then the feast followed, as is shewed before.

5. Quest. v. 13. Of Samuels blessing of the sacrifice.

1. It was a commendable custome among the Hebrewes to blesse God, that is, to giue him thanks, both before their meate and after: and he which blessed the table, did also diuide and distribute the meate, as the *Chald.* paraphrast interpreteth: the which custome our Saviour followed in the Gospel, when he tooke bread, gaue thanks, and brake it. *Parab.* 2. This phrase of blessing is also vsed in the new Testament: *The cup of blessing, which we blesse, &c.* 1. Cor. 10. 16. and at *Emmaus*, our Saviour Christ tooke the bread, and *was bles-
sed.*

bleſſed, & brake it. Luk. 24. 30. 3. *For.* Which teacheth vs, not like vultures & kites, to ſeaze vpon our meate, as a pray, without giuing thanks, and liſting vp our hearts vnto God. *Oſian.* 4. And Chriſtians doe ſtill retaine that commendable uſe, which was practiſed, as *R. Chimchi* ſaith, among the Iewes, to bleſſe the table and meates ſet thereon, not that any thing is vncleane in it owne nature, as the Manichees held; or that the euill ſpirits are mingled among the creatures, as they imagine, which defend the ſprinkling of holy water: for the creature of God is good in it ſelfe, becauſe all, which God made, is good: but it is, our owne corruption and ſinne, which deſileth the creature: praier therefore before meate is neceſſarie, that it may be ſanctified and made wholeſome for our uſe, and that we uſe and receiue them ſoberly & moderatly. *Mar.*

6. Queſt. v. 18. *Of the place where Saul met Samuel.*

1. The moſt doe read, that Saul went to Samuel in the middes of the gate, ſic *Ar. Pag. Vatab.* and both our Engliſh tranſlations: but that can not be: for before Saul met Samuel, it is ſaide, v. 14. that Saul was come within the citie, or as ſome read, into the middes of the citie: therefore he met not Samuel in the middes of the gate. 2. The *Septuagint* therefore to helpe this matter, read, that Saul came to Samuel, *εἰς αἶτον τῆς πόλεως*, into the middes of the citie, as before v. 14. but the word is here, *bethoch baſſhagnar*, within the gate, as *Iunius* following the *Chalde* paraphraſt: as ſoone as they were entred the citie, and were come within the gate, Samuel met them.

7. Queſt. v. 19. *What was in Sauls heart, which Samuel promiſeth to tell him.*

1. The Hebrewes, as *Hierome* noteth in his Traditions vpon this booke, doe thinke, that it was reuealed to Saul, that he ſhould be King, becauſe he ſaw in a viſion, that he was ſet in the top of a palme tree: and this was that (ſay they) which Saul had in his heart: but this is not like, as it may appeare by Sauls anſwer, v. 21. making it very ſtraunge, that Samuel ſhould haue any communication with him of any ſuch thing.

2. There-

2. Therefore the thing, that was in Sauls heart, was to know, what was become of his asses, which thing Samuel presently declareth vnto him, as it followeth in the next verse. *Iun.*

8. Quest. v. 21. Of Sauls refusall of the kingdome,
whether it were done in simplicitie
or hypocrisie.

1. Saul excuseth himselfe by three arguments: that both his tribe was the smallest in Israel, hauing not yet recovered that losse and slaughter of their men, which they receiued in the battell with Israel: *Iud. 20. Ofiand.* as also his fathers house was of small account in the tribe, and he himselfe the least in his fathers house. *Iun.* 2. Some thinke, that Saul did herein dissemble, and shewe his hypocrisie, which afterward brake forth in the rest of his acts. *Borr.* But I rather condescend to those, which thinke that Saul did *modeste regnum recusare*, modestly at this time refuse the kingdome: *Iun.* and, *veraciter se excusat de honore regni*, and he doth truly excuse himselfe concerning the honour of the kingdome: *Pellican.* as may appeare both by Sauls exquisite and pithie answer, heaping vp so many reasons of his refusall together: and by his earnest speech to Samuel, *Wherefore then speakest thou so to me?* Howsoeuer afterward Saul plaied the hypocrite, yet he might haue an other heart now, and speake of simplicitie.

9. Quest. v. 24. To whome Samuel said,
I haue called the people.

1. Some read, *it was kept for thee, when I called the people:* *Lat.* but beside that, in this reading, the word *lenior* in saying, is omitted: it is like it was kept, not when he bid his ghefts, but when he made prouision for his ghefts. 2. The *Septuag.* read, as though it should haue bene kept and reserved by the people: but Samuel spake to the cooke to keepe it, v. 23. and not the people. 3. Some thinke, that Samuel thus spake vnto Saul, saying, *also I haue called the people,* *B. G.* giuing this note, *that both by the assembling of the people and the meat prepared for thee, thou mightest know, that I knew of thy comming,* but it had bene superfluous for Samuel so to say to Saul, when

when he was now set among the people, and saw the people there assembled. 4. Therefore Samuel meaneth, that he caused that portion to be reserved, when he thus spake to the cooke, that he had bidden the people, that prouision might be made for them. *Iun.*

10. Quest. v. 25. *Why Samuel communeth with Saul toward the toppe of the house.*

1. Beside that, their houses beeing made with plaine and flat roofes, not like vnto ours, they vsed to walke there vpon the toppe of their houses after supper: *Uatab.* for then they vsed to feast, and this banquet, to the which Saul was inuited, was toward the euening: as it appeareth by the mentioning immediately of their early rising the next morning. v. 26. *Pellican.* 2. Beside I say, that it was their vsuall custome thus to doe, an other reason, that moued Samuel to choose that place was, that he might vtter his minde more freely in secret vnto Saul concerning the kingdome, which was not conuenient yet to be publikely knowne: and therefore afterward, v. 27. Samuel would not haue Sauls seruant within the hearing: the rooffe then of the house was a fit place for secrecie, as Peter went vp thither to pray, *Act. 10. 9. Iun.*

CHAP. X.

1. Quest. v. 1. *Of Samuels anointing of Saul to be King.*

1. **T**His anointing in the old Testament, signified the gifts of the holy Ghost, which were necessarie for them, which should rule. *Genevens.* 2. This was a type and figure of the spirituall anointing of the Messiah, to be our Priest, Prophet, and King: which ceremonie is not necessarie now to be retained in the new Testament. *Osiand.* 3. The Hebrues thinke, that Saul was not anointed with the same oyle, where-with Dauid and Salomon were, anointed: for that was taken out of the Tabernacle, so was not this: that was powred out of an horne, *Keren*: this out of a viole, called *Phach*: out of such

such a vessell was *Iehw* anointed: *Borr.* out of a brittle vessell; whether of glasse or earth, which signified the vnstablennesse and short continuance of their two kingdoines; but the home shewed the firme and durable state of the kingdome of Dauid and Salomon. *Pellican.*

2. Quest. v. 1. Of Samuels kissing
of Saul.

1. This kisse was a signe of fauour, as wishing all things to be prosperous vnto him: *Pellican.* it was also a signe of reuerence, as it is taken, *Psal. 2. Kisse the sonne, leaſt he be angrie.* *Borr.* 2. Samuel searcheth not here into Gods secret iudgement, who purposed to reiect and cast off Saul afterward, as an hypocrite: neither was this yet reuealed vnto Samuel: he esteemeth Saul, according to his present election, whereby the Lord had appointed him to be gouernour of his people: afterward, when the Lords counsell was reuealed to Samuel, concerning the reiection of Saul, he then did forbear to kisse him, but denounced the sentence of God against him, that because he had cast away the word of the Lord, the Lord had cast away him. *Borr.*

3. Quest. v. 1. Of Samuels words to Saul,
Should I not, &c.

1. The most read thus, *hath not the Lord anointed thee to be gouernour, &c. sic Sept. Chald. Vatab. B. G.* but in this reading, the Hebrew particle *chi*, for, or, because, is omitted: and beside, *hath not*, is separated by a dittinction from the clause following. 2. Therefore the best reading is, *should I not*, that is, doe thus: for *Iehovah hath anointed, &c. Iun.* for it seemeth that Saul had vsed some resistance, refusing to be anointed, and that Samuel did perswade and pacifie him with these wordes, shewing that it was the will of God, that it should be so.

4. Quest. v. 3. Whether it is to be read, Bethel,
or the house of God.

1. The most doe thinke, that these three men went to Bethel there to offer sacrifice, and so thinketh *Iosephus*, so the *Chald.* and *Septuag.* for that Bethel was held to be a religious place,

place, because of the altar, which Iakob built there: *Parab.* *Borr.* but that altar was long before defaced, neither was it lawfull for priuate men to offer any sacrifice but before the Lord, where the Arke was: 2. Therefore I consent in this place to *Iunius* reading: that they went vp to the house of God, which was now at Kiriathearim: which may be made plaine by these reasons, 1. because they are said to goe vp to God, that is, where the Arke was, the representation of Gods presence: 2. they carried three kids for sacrifice, but at Bethel it was not then lawfull to sacrifice: 3. Bethel is taken for the house of God then at Shiloh, *Iud.* 20. 18. and 21. 19. and so it may fitly be taken here for the house of God at Kiriathearim. 4. Now whereas these men caried but three loates, *D. Kimchi* maruelleth how they could giue two: the answer is, that God so put it in their hearts, that it was a greater worke of pietie to feede the hungrie, as they saw Saul at this time to be very faint, then to offer sacrifice: or it is more like, that they had other bread with them for their owne necessarie vse, beside the three loaves, which they went to offer. *Mar.*

5. Quest. v. 5. Of the hill of God.

1. The most doe expound this of the high place in Kiriathearim, where the Arke was: so the *Chalde* interpreteth: so also *Pellic. Borr. Genevens.* but it is not like that a garrison of the Philistims should be kept in that place, where the Arke was, and whither the people vsually resorted with their sacrifices and offerings. 2. It was rather the high place of Gibeah, which is called Gibeah of Benjamin, where there was a garrison of the Philistims, c. 13. 2. *Iun.* and where Sauls father, and his vncle and kinned dwelt, v. 14. so also *Iosephus* calleth it the towne of Gabatha. 3. It is called the hill of God, because there was a Colledge of the Prophets consecrate vnto the seruice of God: who might be safe notwithstanding the garrison of the Philistims, which was not farre off: for religious men were priuiledged, in those daies, euen in the middes of their enemies: and beside the Philistims, though at this time they kept their owne, yet attempted nothing against Israel, as before is noted, chap. 7. quest. 19. *Iun.*

6. Quest.

6. Quest. v. 5. Of the companie of Prophets whome Saul should meete.

1. Some thinke, that most of these were Leuites, which studied the law, and were prepared and made fit for the seruice of the Tabernacle: *Borr.* but this opinion is grounded vpon the other receiued interpretation, that this hill of God was at *Kiriathiearim*, where the Arke aboad at this time, which in the next question before I shewed to be an vncertaine coniecture. It is like that among these Prophets some were Leuites, but it is not necessarie to thinke, that most of them were of that tribe: such a Colledge of Prophets there was in the time of *Elisha* at *Bethel*, and an other at *Iericho*, 2. king. 2. 2. and 5. 2. These Prophets then were such, as attended prophesying, giuen vnto holy studie and meditation, to sing *Psalmes* to the praise of God, vsing thereunto as incitements muscall instruments: as *Elisha* did, 2. king. 3. 15. *Borr.* who taught and instructed others, *Osand*, indued also with the gift of prophesying. 3. Of these there were two sorts, some were called Prophets simply, as the masters and instructors of others; some the children, that is, the scholers of the Prophets. *Iun.*

7. Quest. v. 6. How the spirit of God came vpon Saul.

1. The spirit of God, is taken either for the gift of prophesying, or for abilitie prosperously to atcheiue any thing, or thirdly for the gift of sanctification: the two first waies Saul was indued with the spirit of God: *Borr.* for he receiued for the present, a temporarie gift of prophesying, to confirme him in his calling, as the 70. Elders prophesied for the time, Num. 11. 25. and he was furnished with gifts fit for that calling, as courage and magnanimitie, meete for the office of a King. *Iun.* But he was farre off from the true inward sanctification, as his workes following declared. *Borr.* 2. He became an other man in these two respects: first, because he should nowe shewe himselfe a Prophet, singing diuine songs and hymnes among the Prophets, as though he had from his youth beene trained vp among them: *Pellican.* As also he now should put on a princely minde, and meditate vpon matters belonging to the kingdome, whereas he was before but conuerfant among his cattell: yet this was but a ciuill kinde of change

change in him: there was no inward renouation, neither became he in deede a new regenerate man, borne of the spirit.
Berr.

8. Quest. v. 9. *Of the fulfilling of the signes
foreshewed.*

1. God vseth to confirme extraordinarie callings by extraordinarie signes: as Moses assured by those signes and miracles which God shewed, that the Lord had appointed him to deliuer his people: so likewise *Gideon*, *Jud. 6.* And *Saul* here is confirmed by these propheticall predictions, in the office and calling of a King, which was now first reuiued and raised vp in *Israel*. 2. Fowre things are foretold vnto *Saul*: 1. that he should finde two men at *Rachels* sepulchre, and he telleth him, what they should say vnto him, v. 2. then he should meete three men going to the house of God, v. 3. after that he should meete a companie of Prophets, v. 5. the fourth signe is, that he himselfe should prophesie. *Berr.* 3. The signes were to that ende, that when he saw, that all *Samuels* predictions were true, he should nothing doubt to take the kingdome vpon him: *Pellic.* for God was with him, *vers. 7.* that is, to prosper him, and giue him good successe: though not with him as he vseth to be with his elect & beloved in *Christ*. *Berr.* 4. But such signes, now to confirme Christians in their calling, are not to be expected: nay, to aske such signes, were to tempt God: our calling is not now extraordinarie, our faith and doctrine is not new, but the same which was first preached and taught by *Christ*, then by his Apostles: it was then confirmed by signes and miracles, and neede not to be so confirmed againe.

9. Quest. v. 12. *Of the meaning of these words,
Who is their father?*

1. While they marueiled at this suddaine change in *Saul*, whome they had knowne to be a valiant man before, and of courage, but no Prophet: one, as it may seeme, of the same companie of the Prophets, *Iun.* riseth vp, and by this speech shaieth their further wondring. *Osiand.* 2. In effect he saith thus much; Doe not maruell, that *Saul* prophesieth, hauing no Prophet to his father: for neither is the gift of prophesie here.

hereditarie in the rest, they haue not all Prophets to their fathers: *Vatab.* the spirit of God is their father, and instructor: they are not so much taught by men, as by the spirit of God, which worketh freely and accepteth no mans person, but can raise vp Prophets euen from the meanest and most abiect. *Iun.*

10. Quest. v. 15. *Why Saul concealeth from his
Uncle the matter of the kingdome.*

1. *Iosephus* is here deceiued, who saith, that *Abner* Sauls cosin questioned with him, whereas it was Sauls fathers brother, likely to be Ner the father of *Abner*, c. 14. 50. 2. Some thinke that Sauls vncl was at *Ciriathicarim*, some that Saul went from hence to an other place, which is not here expressed, as many circumstances belonging to the storie, for breuitie sake are omitted in Scripture. *ex Vatab.* But it seemeth rather, that the high place, whether Saul went, was at *Gibeah*, where his father and kindred dwelt, as is before shewed, v. 5. 3. Now Saul partly of modestie concealeth the communication, which he had with *Samuel* about the kingdome, least he should be thought to be ambitious; *Pellican.* as also in wisdom, least he might haue beene enuied, and so some impediments laid in his way. *Osiand.* *Iosephus* toucheth both these reasons, *Neres credita inuidiam, non credita vanitatis opinionem ei contraheret*: least that the matter beeing beleueed might haue procured enuie, or beeing not beleueed, might haue bred an opinion of lightnes and vanitie. In like manner, *Moses* taking leaue of his father in law, pretendeth onely to goe and see his brethren in *Egypt*, making no mention of his calling, nor what the Lord said vnto him, nor what he had seene. *Exod.* 4.

11. Quest. v. 17. *How the people are said to be assembled before the Lord in Mizpeh.*

1. Some thinke that this *Mizpeh* was *Gilgal*, some *Beth-el*, some *Kiriathicarim*: but it was that famous place, where they vsed to assemble the people, and where before *Samuel* had called the people together, when as that notable victorie was giuen them against the *Philistims*, c. 7. Saul was designed

signed and elected King in Mizpeh, and afterward established and confirmed King in Gilgal, c. 11. 15. *Iun.* 2. Some thinke, that they are saide to be assembled before the Lord, because what was done in such great assemblies of the whole nation, was done as in the sight and presence of God: *Osiand.* as in the same place it is said, they assembled before the Lord, Iud. 20. 1. when as yet the Arke was not there. 3. But it is more likely, that Samuel had caused the Arke to be brought thither at this time, and the Priest to be present with the Vrim and Thummim, to consult with God, as v. 22. and to cast lots before the Arke, as the vse was. *Iun.*

12. Quest. v. 20. *How the tribe of Benjamin was taken.*

1. Some of the Hebrewes thinke, that the stone in the Priests breastplate, wherein the name of Benjamin was taken, did shine extraordinarily, whereby they knew that the King should come out of that tribe: but that is not like: for though the tribe were found out by this meanes, yet that serued not to finde out the familie, and the very person: therefore the course here taken was by casting of Lots. 2. It is like that Samuel here followeth Ioshuahs president: first, the tribe is taken by lot, then the familie in the tribe, then the household in that family, and lastly the person: as Iosh. 7. 14. *Iun.* so here the tribe of Benjamin commeth forth, then the familie of Metri, then the household of Kish, and lastly Saul of that house. 3. Concerning the manner of casting lots: the names of the tribes were written, and cast into a pot, *Ioseph.* then some one of every tribe was appointed to draw out the lot for the whole tribe, and so likewise for the family, and household. *Osiand.* And this was done before the Arke, and with prayers beeing made before, as v. 22. it is said, they asked the Lord againe, that is, praied vnto him: *Iun.* So that this casting of lots, was directed by the prouidence of God: as Salomon saith, *The lot is cast into the lappe, but the whole disposition thereof is of the Lord.* Prov. 16. 33. *D. Chimchi* thinketh that no lots were here cast, because no mention is made of them: but that the Priest consulted with God by Vrim and Thummim. *R. Seld.* thinketh that lots were cast: which is most like, because it was much vsed among the Israelites: as the

land of Canaan was cast out by lot: Jonathan was taken by lot: Mathias was chosen by lot, Act. 1. the word *lachad* here vsed, which signifieth *to take*, insinuateth as much, *Marr.*

14. Quest. *Zhetber it be lawfull now
to cast lots.*

1. We finde three kind of lots vsed in Scripture: some for equall diuision, and deciding of controuersies that way: as the land of Canaan was sorted out by lot: some were *sortes consultatoria*, lots vsed for consultation, as when Mathias was chosen: some, *divinatoria*, diuining lots, when any hid thing is reuealed, as Achan was taken by lot, Iosh. 7. 2. Now some doe vtterly condemne the vse of lots now, as *Hierome* vpon Ionas: and thinketh that such examples in Scripture were extraordinary, and not to be followed. 3. But *Augustines* iudgement is more probable, who thinketh though the casting of lots ought not to be so vsuall, as before: yet that in some cases lots may be cast: as he putteth this case; that in time of persecution, when it is thought fit, that some ministers should be preferred for future times, and all are alike minded to abide the extreamest hazard, and of the like gifts, then they may be chosen by lots, *epist. ad Honorat.* 4. But these conditions must be obserued in lots: 1. that all other meanes should first be attempted, and lots not to be vsed but vpon great necessitie, when no other way is left: so Mathias was elected, there beeing such equalitie betweene him and the other, as that the Apostles could make no difference. 2. they must be vsed not rashly, but reuerently, as the Apostles to their lots ioyned praier. 3. superstitious lots must be abandoned: such as were the lots of *Numerius Suffetius*, whom *Cicero* speaketh of *lib. de Diuinat.* that he cut a flint in sunder, and out leaped certaine lots. 4. there must be no deceit vsed in lots, *Marr.* These conditions must be obserued in such lots as are vsed in great and waightie affaires: but they extend not to such kinde of lots, which are ordinarily vsed in some kinde of recreations, where no such waightie ende is purposed.

14. Quest. v. 28. *Of the booke which Samuel writ.*

1. *Iosephus* thinketh that this booke contained the prediction of such things, which should fall out vnder Sauls kingdom, and that he rehearsed it in the hearing of the people and of Saul. But this is not like: for this had bene enough to haue alienated the hearts of the people from Saul, that such a tyrant, as he prooued afterward, should raigne ouer them. Therefore, this booke contained nothing, but what the King should performe to his people, and of the dutie of the people to their king: *Pellican.* agreeable to the description of a king in Moyses, Deut. 17. 2. This booke was laide vp before the Arke, that it might continually put them in remembrance of their mutuall dutie. *Inn.* 3. But this booke is not now to be found, it is lost, as many other historicall bookes. *Unab.*

15. Quest. v. 27. *Of the wicked men that murdered against Saul.*

1. They are called men of *Belial*: that is, without a yoke, which refused to submit themselues to Sauls gouernment, thinking that because he was of meane parentage, and of no power, he was not a like man to saue the people. *Pellic.* 2. Therefore they came not to shew their dutie to the king, to bring him presents as other did: for by such gifts of acknowledgement, subjects may expresse their loyall affection to the Magistrate. *Osiand.* 3. But Saul held his peace, and winked at this fault, to auoide sedition, and to winne them by lenitie. *Genevens.*

C H A P. XL

1. Quest. v. 1. *Of the attempt of Nabash the Ammonite against the men of Iabesh Gilead.*

IT seemeth that the Ammonites yet bare in minde the great slaughter which they receiued by Iphthah the Gileadite,

adite, Iud. 11. and therefore they now seeke to be reuenged vpon the men of Iabesh Gilead : *Pellican*. Gods prouidence so disposing, that by this meanes Saul should haue occasion to shew his valure. *Borr.* 2. This *Iosephus* thinketh fell out a moneth after Saul had taken the kingdome, but that can not be : for yet seuen daies were not expired, which Samuel had set vnto Saul, that so long he should expect his coming to Gilgal, c. 10. 8. But it seemeth, that this attempt was made immediately before Saul was elected king : and the feare of Nahash was the cause why the people asked a king. chap. 12. 14.

2. Quest. *Of Nahash cruell demand, to haue them put out their right eyes.*

1. In this inhumane and hostile condition here imposed, the Ammonites shew their detestable hatred to the people of God : that as they denied them bread and water in the wilderness, so they continue hatefull toward them still, and therefore the Lord knowing their malice against his people, provided in the law, that the Israelites should haue nothing to doe with them, Deut. 23. 6. *Borr.* 2. By the right eye, some Hebrewes vnderstand that text in the law, that the Ammonites should not enter into the congregation till the tenth generation ; that they would haue it rased out : but this exposition is ridiculous and fond. Nahash would indeede haue their right eye put out, to make them vnapt for warre, for the left eye was shadowed and hid with the sheild, which they held before it : *Ioseph*. and to make them vnfit either to read or write the law of God, as some Hebrewes : *ex Pellican*. but the reason is here expressed, to bring shame and ignominie vpon Israel : as the Ammonites had a delight to reproch the people of God : as Haman the sonne of this Nahash did shame Dauids seruants that were sent to him in kindnesse, in shauing their bearded, and cutting off their garments by the middle, 2. Sam. 10. 3. Now who are the Ammonites, that in these daies doe reproach the people of God, it is not hard to iudge : euen they which in stead of the word of God, doe thrust vpon the Church, superstitious traditions, and so denie vnto the Israelites the spirituall water and

and bread of their soules: who while they nusse the people in ignorance, and seduce them from the right faith, which is the eye of the soule, doe in a manner condition with them to plucke out their right eyes. *Berr.*

The Papists would put out the right eye of knowledge in the people of God.

3. *Quest. Whether the men of Iabesh Gilead did well in yeilding themselves to Nabash demand.*

1. They shew their weakenesse, in that they would at all yeelde to Gods dishonour, by the shaming of his people: they bewray also their diffidence and distrust, in expecting helpe from man, and not relying vpon God: *Osiand.* yea, they seeme also to prescribe vnto God in limiting a time for their deliuerance: *Mar.* for this they had beene worthie to haue beene deliuered out into the hand of their enemies; but that God had respect rather vnto his owne glorie, then vnto their deserts. 2. They desire a time of seauen daies, which the enemy in the pride of his heart, thinking that the Israelites durst not encounter him, refuseth not. But Gods prouidence herein is seene, in giuing occasion to Saul to shew his valure, and to bring this proud tyrant to confusion. *Pellican.*

4. *Quest. v. 6. What spirit of God came vpon Saul.*

1. The *Chalde* paraphrast very well expoundeth this place, that the spirit of *fortitude* came vpon Saul: as the like is saide of Sampson, *Iudg.* 14. 5. that the spirit of God came vpon him, when he tare the lyon: it was then an heroicall spirit, wherewith he was endued: *Berr.* the spirit of strength and courage to goe against this tyrant: it was not the spirit of sanctification, and regeneration: see before chap. 10. quest. 7. 2. By this it is euident, that a man euen in ciuill actions hath neede of the direction of Gods spirit, to bring them to a good ende: as before chap. 10. 26. it is saide, *that there followed Saul a band of men whose hearts God had touched:* man hath not any free-will of himselfe in morall actions to doe that which is good, and pleasing in the sight of

Controv.
Against freewill
in good morall
actions.

God, vnlesse he be thereunto drawne and guided by the spirit of God: contrarie to the erroneous doctrine of the Romanists.

5. Quest. v. 7. *Of the edict of Saul proclaimed in his name and Samuels, with the hewing of the oxen in pieces.*

1. Saul vseth not his owne name onely, but Samuels also, saying, *Whosoever commeth not forth after Saul and Samuel*: both for more authoritie, because he was anointed king by Samuel the Lords Prophet, *Osiand.* and because he was not yet generally approoued and receiued king of all: *Katab.* as also Samuel had not wholly resigned and giuen vp the administration, as is noted before, c. 7. quest. 14. and it seemeth also that Samuel was present also at this time in the battell, as appeareth v. 14. *Iun.* 2. And Saul vseth this policie, in hewing his oxen in pieces and sending them, because he knewe that deedes would perswade more then words: *Osiand.* as the Leuite did the like, when he hewed his wife in pieces, and sent her parts into all quarters of Israel, *Iud.* 19. beside, Saul herein sheweth his zeale and forwardnes, in defending the Lords people. *Pellican.* And it was necessarie also, that Saul beeing alreadye contemned of some, should set forth his edicts vnder some penaltie, that the people might be kept in due awe and obedience. *Osiand.*

6. Quest. v. 8. *Why the men of Iudah were counted apart from the men of Israel.*

1. Whereas it is said, the men of Israel were three hundred thousand, the men of Iudah thirtie thousand, it is euident, that before the falling away of the tenne tribes from the kingdom of Dauid, some were reckoned of Israel, and some of Iudah. *Borr.* 2. Vnder Iudah also Simeon is comprehended, as *Iud.* 1. 3. for the Simeonites had their possessions and habitation within the tribe of Iudah. 3. Now the cause was this, why the men of Iudah are reckoned apart, for that this tribe had a priuiledge, first to goe against the enemye in any common daunger, *Mar.* and that it might appeare, how that they beeing a populous tribe, yet did not enuie to be commanded

manded by Benjamin the least of the tribes, *Ofand*, they were also one of the greatest and most populous tribes, and of the largest territorie: and sometime they were singled out by the Lord himselfe, to be the captaine of the people: *Iud. 1. 11.* but the most likely cause, why they are numbered here apart by themselves was, for that they bordered vpon the Philistims, and defended their coastes from forraigne inuasions; and vpon that occasion they could not for their number draw out so many men and spare them for this seruice, as the other tribes could, *Iun.*

7. *Quest. Whether the men of Iabesh Gilead lyed in saying, to morrow will we come out unto you.*

1. Some thinke, that they in deede made as though their brethren had forsaken them, and so to make the enemy more secure, promise simply to yeeld themselves the next day: adding further, that it was not vnlawfull to deceiue those, whom it was lawfull to kill, *Ofand. Pellican. Borr.* 2. But it is not necessarie to lay such an imputation of dissembling vpon the men of Iabesh Gilead: they doe but repeate the couenant, that they would come forth and yeeld themselves, concealing the condition, if helpe came not in the meane time: by suppressing, whereof they both prouide for their safetie, that they might be secure that night, and to make the enemy more secure, that Saul might take them vnawares, *Iun.*

8. *Quest. v. 11. Of Sauls stratageme in coming vpon the Ammonites in the morning watch.*

1. Sauls diligence and celeritie was wonderfull, that came before the men of Iabesh expected him: for he sent them word, that he would helpe them by that time the Sunne were hote, but he came in the morning watch. *Ofand. Iosephus* thinketh, that he in one night went ten measures of ground, which are called *schoeni*, which containe each of them 60. *stadia* or furlongs, as *Herodotus* witnesseth, *lib. 2.* that is, seuen miles and an halfe, counting eight furlongs to a mile, so that tenne of those measures would make 75. miles: but it is scarce credible, that Saul with such a multitude in one night, should ridde such a great compasse of ground: it is more like that

Of warrelike
policies.

Saul mustred the men at the banke of Iorden, from whence in one night he might come to Iabesh. 2. Saul cometh vpon them vnawares, falling vpon them in the night toward the morning watch; and diuided his companie, as Abraham did, when he pursued the fowre kings, Gen. 14. 15. so did Ioshuah trauell all night, to come vpon his enemies of a sudden, Iosh. 10. 9. and Dauid fell vpon the Amalekites in the twilight, 1. Sam. 30. 17. It is lawfull therefore in warre to vse stratagemes and policies, as Ioshuah did lay men in ambushment against Hai, Iosh. 8. so did the Israelites lie in waite against Gibeah. Iud. 20. 29. As weapons may be vsed against the enemy, so politike fraudes: so that faith be not violated. *Mar.*

9. Quest. v. 11. Whether Nahash the king
of Ammon were slaine in this
battell.

1. *Iosephus* thinketh, that he among others was slaine in this battell, *lib. 6. antiquit. Iudaic. c. 6.* and the text seemeth to fauour that opinion, because it is said, that they which remained, and were not slaine in battell, were so dispersed, that two of them were not left together. 2. But *Iosephus* is herein decciued: for this Nahash died in the beginning of Dauids reigne, 2. Sam. 10. 1. and 1. Chron. 19. 1. and Dauid had receiued much kindnesse at his hand, and therefore he sent messengers to comfort his sonne after his fathers death, 2. Sam. 10. 2. therefore this Nahash could not be slaine at this time: and *Iosephus* also himselfe *lib. 7. c. 6.* writeth, that Nahash the king of Ammon then died, when Dauid sent a meslage of consolation vnto him: vnlesse it be here suggested, that it was an other Nahash, which is not like: for it should seeme, that this Nahash succoured Dauid, whome Saul so egerly pursued, not so much for loue vnto Dauid, as for despight vnto Saul, which had done him so great harme. *Iun. in 2. Sam. 10. v. 1.*

his sonne

10. Quest. v. 11. Of the morning watch, when
Saul came vpon the Am-
monites.

1. The Hebrewes deuided both the ciuill day, which is called *ῥυξθίνωρον*, comprehending the day and the night, and the naturall day, as likewise the naturall night into fowre parts:

parts: the Ciuill day was diuided into the euening, the morning, and perfect day, whereof there were two distinctions, the one in the ascending, the other in the descending of the sunne. 1. The naturall day likewise was parted into foure quarters, each containing three houres: the morning, vnto the third howre, then perfect day, from the third to the sixt, and from the sixt to the ninth: the fourth was the euening and shutting in of the day, from the ninth houre to the Sunset. *Sun. Exod. 12.6.* 3. So also was the night distributed into foure watches: as they are set downe together, *Mark. 13.35.* 1. the euening, *μεσσηνία*, midnight: *ἀπὸ τῆς μεσσηνίας*, the cocke crowing, and then *πρωί*, the morning watch: which contained the last houres of the night, and ended about the breake of the day, *Exod. 14.27.* About this time Dauid fell vpon the Amalekites in the twilight, *2.30.17.* in the morning as the *Septuag.* there interpret. And at the same season Saul sinote the Ammonites; before it was perfect day, and yet not altogether darke, that Saul & his companie might see where they lay.

II. Quest. v. 13. *Of Sauls clemencie in sparing those, who murmured against him.*

1. Saul herein sheweth his pietie, humanitie, wisdome; the first in not seeking priuate reuenge, the second in bearing with their scruple and doubtfulness, that yet had not receiued him for their king: his wisdome, in seeking to winne them with lenitie: the like is scene in Dauid; *2. Sam. 19.25.* in pardoning Shimei, and grainting him his life. *Sun. 2.* Saul giueth this reason, *because this day the Lord hath saved Israel*, he would not haue the ioy of that day obscured, and polluted with shedding of blood: *Pellican.* but as God had shewed them mercie in sending them such a ioyfull deliuerance, so the like mercie he thought fit to be shewed vnto others. *R. Ben Gerson* thinketh, that Saul did not pardon these men, but onely respited their punishment: but that is not like. 3. Hitherto Saul declareth himself an innocent man, & a good Prince: *Pellican.* but afterward Saul forgot his owne title, when he would haue killed Jonathan, for ignorantly breaking his oath, whose now withstanding the people sided, vsing

vſing the like reaſon, which Saul doth here: *Shall Jonathan die, who hath ſo mightily deliuered Iſrael?* c. 14. 45. This mutabilitie in Saul, and changeable nature, in falling from clemencie to crueltie, from pietie to prophanes, from a good gouernour, to become a tyrant, doth ſhew, that theſe vertues were not thoroughly grounded in him, but onely ſuperficially infuſed.

12. Queſt. *Whether the Prince may pardon the puniſhment inflicted by the law.*

1. As it is a princely part for clemencie to be extended, where there is place for fauour, ſo it is acceptable to God, and honourable before men, for iuſtice duly to be executed: as theſe reaſons doe ſhewe: 1. the Prince beareth not the ſword for nought, *Rom. 13. 4.* but if malefactours ſhould eſcape vnpuniſhed, what vſe ſhould be then of the ſword. 2. *To iuſtifie the wicked, and to condemne the righteous, are both an abomination vnto God,* *Prov. 17. 15.* if it be vnlawfull to condemne the righteous, ſo is it to cleare the wicked. 3. he onely hath power to diſpenſe with the puniſhment, who firſt impoſed it, but God hath preſcribed the puniſhment for certaine ſinnes, by him then, and the authoritie of his word, they muſt be releaſed. 4. where iuſtice is executed, God is pleaſed, as appeareth 2. Sam. 21. when Sauls ſonnes were hanged vp for the ſlaughter of the Gibeonites. And where iuſtice is ſuſpended, God is offended, as the land was puniſhed with famine, in the ſame place.

2. But further to decide this queſtion, and not to ſhut vp all way vnto clemencie; here are certaine neceſſarie conſiderations to be weighed. 1. There is great difference between humane and diuine lawes: for in humane, as the law receiueth life from the Prince, ſo the puniſhment is arbitrarie in him, to be inflicted, or remitted: but in the execution of the diuine lawes, there is not the like libertie. 2. Concerning the diuine lawes, theſe diſtinctions muſt be obſerued: firſt, ſome are negatiue, *Thou ſhalt not kill, ſteale, &c.* which are ſtrictly to be obſerued: but in the affirmatiue, as to put the murderer to death, there is not the like ſtrictneſſe and neceſſitie: ſecondly, where there is no penaltie ioyned to the law, as that they ſhould vſe iuſt waights and meaſures, but the puniſhment is not preſcribed, and in ſuch like, there was place for fauour: thirdly,

thirdly, where the penaltie of the law cannot be inflicted, without greater damage to the Common-wealth, there it may be respited: as Dauid put not Ioab to death for slaying Abner and Amasa, because he saw he could not do it without great disturbance in the Commonwealth. But for the punishment inflicted by the law of God, to be vpon partialitie and conuience released (as Dauid suffered Amnon for his incest, and Absalom for murder to goe unpunished) hath no good warrant. And though Dauid spared them, yet Gods iustice ouertooke them both. *Mar.* Further, how farre Moses iudicials doe now tend, see Hexapl. in Exod. in the question before the first chapter.

130 Quest. v. 15. *How Saul was made King in Gilgal before the Lord.*

1. Some thinke it is so faide, because of the publike and great solemnitie and generall asseibly, gathered together as in the presence of the Lord. *Osand.* 2. Some, that there was an altar there built, before the which Saul was confirmed king. *Varab.* 3. Some, that the place was holy, because there the people were circumcised by Ioshua, and there the covenant was renewed betweene God and his people. *Iosh. 5. Pellican.* 4. *Iosiphus* thinketh that Saul was there againe anointed with the holy oyle: but that is not like, seeing he had with his owne hand anointed him before: Dauid indeed was thrice anointed, once by Samuel, then by the tribe of Iudah in Hebron, 2. Sam. 2. 4. and after ward he was anointed king ouer all Israel, 2. Sam. 5. 3. but he was not againe anointed by Samuel. 5. Wherefore it is said, before the Lord: because the Arke was brought thither at this time. *Iun. Boer.* And as it was before translated to Mizpeh, c. 10. so now was it remooued to Gilgal. *Hieron.*

CHAP. XII.

1. Quest. v. 1. *Of Samuels purging of himselfe.*

2. Samuel thought it fit to cleare himselfe, before he dismissed the people, least that after ward, when the administration

nistrat[i]on of the kingdome should not be altogethe[r] their answerable vnto the peoples expectation, they might a l[e]adge that they were prouoked and vrged by the vniuersall gouernment vnder Samuel and his sonnes, to aske a king: therefore he would cleare himselfe and his gouernment before the people. *Osiand.* 2. Because they seemed to reioyce in their new elected king, with a carnall and immoderate ioy, he thought it fit to allay and temper their ioy, by calling to remembrance how they had sinned against God, in the manner of asking a king. *Pellican.* 3. And withall by clearing himselfe of all wrong and oppression done vnto them, he doth by the way taxe their ingratitude, that were wearie of so good and upright a Magistrate. *Borr.* 4. Likewise Samuel maketh this Apologie in respect of the new king, that it might be a precedent and patterne for him to follow. *Pellican.*

Quest. vii. Of Samuels age: he saith, I am old and gray headed. Some of the Hebrewes thinke that Samuel exceeded not the age of 50. yeares when he died: but that can not be: for if Samuel, as *Iosephus* thinketh, liued 18 yeares after Saul was king, *which is false*; and yet in the beginning of his kingdome was gray headed, and had sonnes fit for gouernment, then if his whole age were but 52. we must haue Samuel gray headed at 34. yeares; and then to haue children fit to beare office. 2. Therefore it is more probable that Samuel was at this time 52. yeare old at the least; and that he liued more 18. yeares vnder Saul; and might be about 70. yeares of age in all. *Iosephus* seemeth to fauour the first opinion: for he thinketh that Samuel was but 12. yeare old, when the Lord first appeared vnto him, c. 3. not long after that Eli died: & he saith that Samuel iudged Israel 12. yeares alone, and 18. yeares with Saul, *lib. 6. c. 14.* althowes but 40. yeares. But after Eli his death, the Arke was 20. yeares in Kiriathiearim, c. 7. 2. not long before Saul was made king: and whereas immediately after Eli his 40. yeares, Samuel and Saul succeeded 40. yeares more, *Act. 13. 21.* if this time be deuided, and halfe of it giuen to Samuel, halfe to Saul: Samuel should not be above 30. yeare old, when Saul was desired to be king: but the

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Scripture saith, that Samuel was then become old. chap. 8. 1. Therefore it is not probable, that Samuel was then but twelue yeare old: or els we must make a longer space betweene Gods first appearing to Samuel and Eli his death. 3. Here then are some things certain, some vncertain. First, it is vncertain how old Samuel was when Eli died: secondly it is vncertain, how long Samuel and Saul gouerned Israel. But it is certain, that Samuel and Saul betweene them had but 40. yeares, Act. 13. 21. as may also be gathered by casting of the yeares from the departure of the children of Israel out of Egypt, which vnto the 4. yeare of Salomons raigne were 480. yeares, 1. king. 6. 1. reckened thus: 40. yeares in the wilderness, 17. yeares vnder Ioshua, 299. vnder the Iudges, 80. vnder Eli, Samuel, & Saul, 40. vnder Dauid, and 4. yeares of Salomons raigne: which make 480. yeares. It is likewise certain, that Samuel iudged Israel after Eli before Saul, at the least 20. yeares, c. 7. 2. It is like then, that he was more then 12. yeare old when Eli died, & at the least 50. or more, when he substituted his sonnes. His whole age then could not be so little, as 52. yeares, as some Hebrewes surmise. *Pellic.* 4. And further some thinke; as *Peter Mar.* in c. 1. that Samuel was borne in the 366. yeare after the coming of Israel out of Egypt: for whereas from thence to the building of the Temple in the 4. yeare of Salomon, were but 480. yeares, 1. king. 6. 1. of which time Dauid reigned 40. faue foure: Samuel and Saul ~~among~~ betweene them: whereof giuing vnto Saül 20. yeares of those fourtie; there will be 60. yeares wanting, foure abated of the saide summe of 480. then was Samuel borne in 366. yeare. 50. yeare old at the least when Sauls 20. yeare began, which falleth in the 424. yeare: 60. yeares before the building of their Temple by Salomon. See more of this, c. 14. qu. 2.

twenty.

3. Quest. v. 2. *In what sense Samuel saith, my sonnes are among you.*

1. Some thinke, he maketh mention of his sonnes, that they were among them, readie to be consulted with in their waightie affaires, their king beeing not yet so well entred, and experienced in the busines of the kingdom: *Pellican. Vatab.* but it is not like, that Samuel woud sende the people for counsell to his sonnes, both because they had now a King

King appointed to gouerne them, and for that his sonnes were offensiue for their euill gouernement. 2. Some thinke, that Samuel doth by making this mention, taxe the people for their ingratitude, that might better haue accepted of the sonnes for their fathers sake: and if they were faultie, to haue sought their amendment, rather then a change and innouation of the state. *Borr.* But Samuel then should haue shewed some discontentment, that his sonnes did not succcede him in the gouernment, wherewith notwithstanding he was willing and well pleased, submitting himselfe to Gods good pleasure. 3. Therefore Samuels meaning was this, that now in the determining of the gouernment of his house, which he resigned by reason of his age, and his sonnes also were now as priuate men, a king being appointed: he is willing to giue vp a reckoning and account as it were of his stewardship among them. *Iun.* As also, as he purgeth himselfe, so he is willing that his sonnes should giue account of their gouernment, who were now in their hands and power, and they might proceede against them as they desired. *Ofand.*

4. Quest. v. 3. *Whome Samuel meaneth, saying, before his Anoynted,*

1. Some thinke that vnder the type of Saul the Anoynted king, he vnderstandeth the Messiah, the Anointed of God, whome the Lord hath appointed to be Iudge of the world, and before whome we must giue account of all our doings. *Borr.* But it is euident, v. 5. where he saith, *his Anointed is witnesse this day*, that he meaneth Saul there present, in whose hearing he made this Apologie: and in the same sense Dauid calleth Saul the Lords Anoynted, c. 24. 7. *Iun.* 2. Now Samuel maketh speciall mention of Saul in these regards, both in respect of himselfe, namely Saul, that he might haue here a patterne, how to gouerne the people vprightly and iustly without oppression: *Pellican.* as also in respect of the people, that they might see what difference there was, as they should afterward finde between the vpright and indifferent gouernment, which they had enioyed vnder their Iudges, and the hard seruice, which they should feele vnder some of their kings,

kings, as he had foretold them before, c. 8. *Borr.* As also Samuel by this meanes prouideth for his owne credit, which it is lawfull to preferue, least in time to come his gouernment might haue beene accused and traduced. *Osiand.*

5. Quest. v. 3. Of these words of Samuel, *that I should hide mine eyes for it.*

1. Some doe vnderstand it of the person: that *I should winke at him: Vatab.* or turne mine eyes away from him in iudgement. *Chald.* 2. Some referre it to the sinne, that I should winke at his offence, and suffer it to passe unpunished. *Osiand.* 3. Some applie it to the innocent ~~person~~, that I should turne away my countenance from hearing his cause. *Pellican.* 4. But the best interpretation is, to vnderstand it of the gift, that I should hide mine eyes therewith, or for it: *Iun.* as it is said, Deut. 16. 19. *That the reward blindeth the eyes of the wise. Borr.*

party.

6. Quest. v. 8. *How Moses and Aaron caused the people to dwell in the place.*

1. Whereas Moses and Aaron died before the people came into the land of Canaan, some doe vnderstand it of the law and doctrine, and the true worship of God, which Moses and Aaron taught the people, whereby they obtained the promised land. *Vatab. Borr.* 2. But it is better vnderstood of the actuall possession of some part of the land, which the Israelites possessed beyond Jordan, which they subdued and inherited vnder Moses: *Iun.* as also, because Moses substituted and appointed Ioshuah in his place while he liued, who gaue vnto the people possession of the rest of the land. *Osiand.*

7. Quest. v. 11. *Which of the Judges Bedan was.*

1. The *Septuag.* translate, *Barack*: beeing deceiued by the similitude of the letters: for betweene *daleth*, and *rho*, there is no great difference in the Hebrew characters. But the order of the names admitteth not this interpretation: for *Ierubbaal*, which was Gedeon, is here set before Bedan, but *Barack* was before Gedeon. 2. The *Chalde* taketh it for *Samson*, and so. *Hierome.* in his traditions vpon this place: and some

some deriue it, as though it should be contracted of *ben dan*, the sonne of Dan: *Pellican*. or *be dan*, in Dan, or of Dan: *Ofiand*. for Samson was of Dan: so also *Bor. Genevens*. but the order of time is against this sense: here Bedan is placed before *Iptah*, but Samson followed *Iptah* many yeares after. 3. Therefore *Iunius* opinion is more probable, who thinketh that this Bedan was *Iair* the Menasshite, *Iudg.* 10. 3. which is agreeable to the order of time here obserued, for he was before *Iptah*: and there is one Bedan of Macher of Menasseh mentioned, 1. *Chron.* 7. 17. who might be called Bedan beside his ordinarie name by way of distinction, because there was an elder *Iair*, *Numb.* 32. 41. of Manasseh, of whome certaine townes were called *Havoth Iair*. sic *Iun.*

8. Quest. v. 14. Of the meaning of these words, *both ye and your king shall continue, following the Lord, &c.*

1. The most read thus, *both ye and your King, &c. shall follow the Lord your God, &c. G.* or, *shall be after the Lord. V. A.P.* that is, shall continue in his worship. *Cald.* he will keepe you in his feare. *Ofiand.* But the distinction comming betwene, doth separate these words, *after the Lord*, from the former clause, *both ye shall be, and your king.* 2. Therefore the best reading is this, then ye shall be (that is, continue, and your King) *following Iehovah your God*: that is, so long as you obey him, and feare him: *Iun.* so that this sentence containeth both the promise, *ye shall continue*, and the condition, *if ye follow the Lord*: otherwise, it should be a repetition of the same thing, *if ye heare his voice, and rebell not against his word, both ye and your king shall follow the Lord*: which were as much in effect, as to say, if ye obey and follow him, ye shall follow him.

9. Quest. v. 15. *How the hand of God should be upon their fathers.*

1. The *Septuag.* vnderstand and so read, vpon your king: and so the Hebrewes, by fathers, vnderstand their kings. *Pellican. Vatab.* some, their kings and Priests, and other gouernours. *Borr.* 2. But the better reading is, *the hand of God shall be against you, as against your fathers: Chald. Iun. Ofiand.* that as their fathers were punished aforetime for their rebellion,

lion, so should they also, if they continued in their fathers steppes.

10. *Quest. v. 17. Of the thunder and raine which Samuel called for in the time of wheat haruest.*

1. Though it be no strange thing with vs, for thunder and raine to come in haruest, because it falleth in autumnne: yet in that countrey it was not vsuall, both because their climate is hotter then ours, and their wheat haruest was in the heat, and middes of Summer: when the parching heate of the Sunne consumed and dried vp the exhalations and vapours, whereof the thunder and raine was engendred. *Borr.* 2. Some of the Hebrewes thinke, that in that countrey it raineth not from the middes of March vnto October: but that is not like, because the Scripture maketh mention of the first and latter raine: others of them affirme, that it neuer raineth there in the time of haruest, and that is like. 3. Beside the raine and thunder was the more strange, because it came then, when it was a faire day, and they were in their wheate haruest, when there was no likelihood of thunder and raine: *Jun.* as it was a faire sun-shine morning when it rained fire and brimstone vpon Sodome: for it is saide, that the Sunne did rise vpon the earth, when Lot entred into Zoar, *Gen.* 19. 23.

11. *Quest. Why Samuel called for thunder and raine.*

1. Hereby the Lord shewed his power, and the people saw their foolishnes, in not beeing contented to haue such a mightie God for their protectour, who could with thunder and raine fight for them against their enemies, as he did for Israel against the hoast of Pharaoh, and not long before this against the Philistims. c. 7. And beside it appeared what small reason they had to be wearie of Samuels gouernment, who by his praier could fetch downe raine and thunder from heauen. *Pellican.* 2. In these two signes the Lord shewed his mercie and iudgement: the raine is for the most part a signe of his mercie, and the thunder and lightning of his iudgement: *Borr.* and as raine doth mitigate the heate and rage of the lightning, which otherwise were like to make a combustion,

sion, so the Lords iudgements are tempered with mercie.
 3. But it will be objected, that by this meanes their harvest was hindered, and their fruits of the earth, beeing now ripe for the sicke, by this storme and tempest spoyled: the answer is, that it is like this tempest was not generall, and so did no great harme: and though it did, the Prophet was to haue greater regard of their soules, to bring them to repentance, and acknowledgement of their sinne, then of their bodies.
Ofiand.

12. Quest. v. 19. *How the people sinned in asking a King.*

Reconcil.

Seeing it is said before, that the Lord had chosen Saul, c. 10. 24. as Samuel saith, *See you not him, whome the Lord hath chosen, that there is none like him among all the people*: how are the people guiltie of sinne? seeing their request stooke with the will of God? the answer is, that although God had decreed to giue them a King, yet the occasion that moued them was not good: they failed in the manner, bewraying not onely an vngratefull minde toward Samuel, but a diffident and distrustfull heart toward God, as is before shewed, chap. 8. quest. 2. like as it stood with the counsell and determinate purpose of God, that Christ should be deliuered vp to die for the world, Act. 2. 23. yet Iudas sinne was no whit the lesse in betraying him.

13. Quest. v. 22. *Of these words of Samuel, It hath pleased the Lord to make you his people.*

1. Some read, *God hath sworne: L. hath begunne: Pellican.* but the better reading is, *it hath pleased God, Sun. Chald. or, God would make you his people: Vatab.* for neither did God now beginne to make them his people, neither is there here any oath mentioned. 2. So that God did choose them for his people, not of their merits, but of his owne mercie. *Genev. Pellican.* So Moses often protested vnto the people: as Deut. 7. 7. *The Lord did not set his loue vpon you, nor choose you, because ye were more in number then any people, &c. but because the Lord loued you, and because he would keepe the oath which he had sworne to your fathers.* So Deut. 9. 5. *Thou entrest not to inherit the land for thy righteousness, or for thy upright heart, but for the wickednes of those nations, &c. and that*
 kg.

might performe the word, which the Lord thy God sware, &c. Then if the temporall election of the Israelites issued out of Gods meere grace and fauour toward them: much more is our eternall election grounded onely vpon the grace of God, without any foresight and respect vnto our workes: as the Apostle teacheth vpon the example of Iaakob and Esau, *that the purpose of God might remaine, according to election, not by workes, but by him that calleth.* Rom. 9. 12. And againe, *Who hath predestinate vs to be adopted through Iesus Christ vnto himselfe, according to the good pleasure of his will.* Eph. 1. 5. No other reason can be yeilded, why the Lord elected those which shall be saued in Christ, but the good will and pleasure of God. By this then it appeareth, how erroneous that assertion of the Rhemists is, *that Christ appointeth not by his absolute and eternall election, men so to be partakers of the fruit of his redemption, without any condition or respect of their owne workes, obedience, or free-will: but with this conditional, alwaies if men will obey him.* Annotat. in Hebr. 5. sect. 7. God indeede conditionally and couenanteth on his part, to giue grace, faith, and obedience to all them, whome he electeth in Christ: as the Apostle speaketh, *We are his workemanship created in Christ Iesus vnto good workes, which God hath ordained, that we should walke in them.* Eph. 2. 10. but the decree of election is not grounded vpon any such condition, respect, or foresight of our workes and faith: for then contrarie to the Apostle, Rom. 9. 15, *it should be in him that willet, and runneth, and not in God that sheweth mercie.*

14. Quest. v. 23. *Whether Samuel should haue sinned, if he had ceased to pray for the people, and to shew them the good way.*

1. There are sinnes of omission, when a dutie commanded, is left vndone; as there are sinnes of commission, when things are committed which are vnlawfull and forbidden to be done: of duties omitted, some are priuate, and in them there is lesse daunger, some are publike, the omitting whereof is a losse and hindrance to many, and the default herein is more grieuous and offensiue. And of these duties some concerne the ciuill and politike state, as the administration of iustice, some the spirituall estate & condition of the soule, as in

Whether the
preaching of
the word be a
necessary part
of sanctifying
the Sabbath.

teaching and instructing, and preaching the word. And of all other the omission of these duties is most displeasing to God, discommodious to his Church, and dangerous to their soules, by wome the default is committed. And therefore Samuel saith here in direct termes, *farre be it from me, that I should sinne against the Lord, and cease praying for you: yea, I will instruct you in the good and right way.* Samuel confesseth he should haue sinned, if he ceased or intermitted to pray for the and teach them, and to execute his Propheticall office among them: as the Apostle saith, *Woe is me if I preach not the Gospel,* 1. Cor. 9. 16. 2. If such necessitie be laid vpon Prophets and Apostles then, and Pastors and Ministers now to preach the Gospel: doth it not follow, that euery Pastor in his particular charge, is bound to preach vnto his people continually, and to sanctifie the Lords day with them in preaching the word: and that a Pastor beeing not necessarily letted, omitting to preach, doth not hallow the Lords day, as the Lord requireth: and will it not follow vpon Samuels conclusion, that whosoever ceaseth to pray, and preach for and to his people (especially vpon the Lords day, which is consecrated to those exercises) therein sinneth? This position then, that euery Pastor, not necessarily absent, or otherwise necessarily letted, is bound to pray with, and preach to his people euery Lords day, and in omitting these duties vnalloweth for his part, that sacred day: it may be iustified by the word of God, and by the continuall practise of the Church.

For, the Lord saith by his Prophet, *If the watchman see the sword comming, and blow not the trumpet, and the people be not warned: if the sword come and take any person from among them, he is taken for his iniquitie: but his blood will I require at the watchmans hand.* Ezech. 33. 6, 7. When should the Minister blow the trumpet, but vpon the Lords day, which is as it were the feast of blowing the trumpet of the word of God: and is there not feare of Gods iudgements continually, and doth not the Pastor daily see the Lords sword drawne out against sinne: if he then spare to tell the people thereof, his danger is great. Moses was read and preached in the Synagogues euery Sabbath day, Act. 15. 21. S. Paul saith, *Necessitie is laide vpon me, and woe is if I preach not the Gospel.* The Prophet saith, *Cursed is he that doth the worke of God negligently,*

tigently, Ierem. 48. 10. S. Peter is an ensample to all good Pastors, who saith, I thinke it meete as long as I am in this tabernacle, to stirre you up by putting you in remembrance, 2. Pet. 1. 13. For if parents are bound to whet vpon their children the law of God, Deuter. 6. 7. often to inculcate vnto them the Lords commaundements: much more is it the dutie of the Pastor: if bodily almes is not to be deferred till to morrow, if we now haue it, Proverb. 2. 28. how much more is not spirituall almes to be deferred.

Further, if a Pastor preach not vnto his people, where he is not letted by necessarie absence, publike employment, or sicknes and infirmitie, and so is staied by the hand of God, by his priuate necessary affaires beeing abroad, or by the publike busines of the Church: what is the cause of his not preaching? either it is his want of abilitie, and then he is an intruder, or if he can and will not, it is his want of zeale, and sheweth idlenes and negligence, which in Gods busines is accursed, as the Prophet saith; or he would and can not, by reason of many Churches, which he hath cure and charge of, which proceedeth of greedines and couetousnes: so then, which soeuer of these causes is pretended, whether it be the ignorant, idle, or couetous Pastor, he can not be excused in leauing such a principall dutie vndone vpon the Lords day: for euery one according to his place is to sanctifie the Lords day: he that is taught, sanctifieth it in hearing the word reuerently, & communicating with the praiers of the Church deuoutly: but he that teacheth must sanctifie the Lords day, not as one of the sheepe, but as a Pastor, not as an hearer, but as a teacher: or els he sanctifieth it not, as he ought: and his fault and negligence is so much the greater, because he onely doth not faile in sanctifying the Lords day himselfe, but is the occasion that others sanctifie it not, as they would and might, by hearing the word preached.

I doe reuerence in this behalfe that worthie Canon of the Trullan Councell: *Oportet eos, qui praesunt Ecclesiis, omnibus quidem diebus, sed maxime dominicis, populum docere pietatis eloquia, ex diuina scriptura colligentes iudicia veritatis: They which are set ouer the Churches ought vpon all daies, but most of all the Lords daies, teach the people, the precepts of pietie, gathering out of the Scripture the iudgements of truth. Trul. c. 19.*

Augustine hath an excellent reason to shew the necessitie of the often preaching of the word: *Certissime sciote fratres, quia qualis est caro, qua post multos dies percipit cibum, talis est anima, qua non assidue pascitur verbo dei: &c.* Know ye brethren for a certentie, that as the flesh is, which after many daies receiveth food, such is the soule which is not continually fed with Gods word. *de Temp. Sermon. 56.* *Origen* long before him saide, *In nostro dominico die semper pluit Dominus Manna de celo:* In our Lords day, the Lord alwaies raineth Manna from heauen. *hom. 7. in Exod.* Who will not embrace that worthie saying ascribed to *Damasus*: *Omni negligenter pascens toties sibi commendatum dominicum gregem, convincitur summum non amare pastorem, nec eius se velle discipulum fieri, cuius exempla negligit imitari.* Every one negligently feeding the Lords flocke so often commended vnto him, is convinced not to loue the cheife shepheard, and that he will not become his disciple, whose example he neglecteth to imitate.

Thus it appeareth by the Scripture, and by the practise of the Church, what necessitie is laid vpon preaching, and what curse hangeth ouer them, that are negligent in the Lords worke, & that every Lords day the spirituall Manna of Gods word should raine downe vpon the people. It pitieth my heart therefore, that some men should so much forget themselves, as to call them Sabbatarians, which require this dutie at the Pastours hands, to sanctifie the Lords day continually with the preaching of the word of God: and further are not afraid, to call these positions, and the like, *as that the Lords day must necessarily be kept now of all Christians: that it is not lawfull to vse the seauenth day to any other ende, but to the holy and sanctified ende, to the which the Lord appointed it: that we be restrained vpon the Sabbath day from worke, both hand and foote, as the Iewes were: that the Church hath no authoritie to set vp any day like to the Sabbath day: these and the like conclusions, one is not ashamed to call, Sabbatarian errors, and impieties: more then either Iewish or Popish superstition: a new Idol: noisome doctrines, tending to schisme and sedition: yea, hereticall assertions.* Let such an one take heede, how he raile vpon Gods ordinance and institution, which can not be too much honoured: and howsoeuer he may turne his penne in his heat against his brethren, let him not oppose himselfe against

gainst the sacred institution of God in the Sabbath, as he hopeth one day to enjoy the euerlasting Sabbath.

CHAP. XIII.

I. Quest. v. i. *How Saul is saide to haue bene one yeere in his kingdome.*

I. **VV** Hereas the words in the originall are, *Saul the sonne of a yeare in his raigne*: some doe read thus, *Saul was the sonne of a yeare, when he began to raigne*: Lat. that is, *innocent as a child of a yeare old*, as the *Chald. Pellican*. but this interpretation seemeth to be coact and forced: because mention is made of two yeares, that he raigned in the next words: he should be there expounded also, to haue bene as one of two yeere old: neither is it true, that Saul was or could be so innocent, as a child of a yeere old.

2. Wherefore others doe referre it vnto the time from his vnction and inauguration, that a yeare was expired. *Vatab. Genevens. Osiand.* but that can not be: for as yet the seuen daies were not expired, which Samuel set vnto Saul to stay for him in Gilgal. v. 8. 3. Some finding this doubt to be very difficult, doe thinke, that in this place it was expressed, how old Saul was when he began to raigne, and how long he Reconcil. raigned, but that in continuance of time the place was corrupted, and changed: but giue this libertie, thus to answer proposed doubts, by imagining the text to be corrupt, and it will greatly empaire the credit and authoritie of the Canonickall and authentickall Scriptures.

4. Therefore the best solution is: that Saul was now in his first yeare, while these things were done, mentioned in the two former chapters, and in this. *Chimchi. Iun.* and though in the originall, it is said, *only the sonne of a yeare*, neither *one* nor *first* is added: yet by the correspondencie of the number of *two yeares*, afterward expressed, here, that word, *one* or *first* may be well supplied.

2. Quest. v. i. *How Saul is said to haue raigned two yeares ouer Israel.*

I. Some vnderstand it, that he raigned but two yeares in all ouer Israel: *Osiand.* but the many warres which Saul had

with the Philistims, and other enemies, c. 14. 47. and the long persecution of Dauid, and the time of Dauids abode in Ziklag, which was a yeare and foure moneths, c. 27. 7. doe make euident prooffe, that Saul was king about two yeares. *Iosephus* also writeth that Saul raigned, while Samuel liued 18. yeares, and after his death 20. yeares. c. 15. lib. 6. *de antiqu.* And S. Paul giueth to Saul and Samuel together 40. yeares, *Act. 13. 21.* All this sheweth, that Saul raigned more then two yeares. 2. Some other expound it thus: that Saul raigned two yeares before he tooke vpon him the state of a king, *Genevens.* but raigned without any pompe, as the Romane Dictatours, not yet hauing any garrison or guard of souldiers: *Pellican.* but this can not hang together, seeing it is said before, he had beene a yeare king, or was in the first yeare of his kingdome; as he raigned the first yeare, so he raigned the second: if he tooke not vpon him the state of a king for two yeares, how it is said, he had beene king one yeare: beside, this busines expressed in this and the next chapter, in the choosing of three thousand men, and encountering with the Philistims, sheweth that he tooke vpon him to be king: as likewise in the 11. chap. when he sent a peremptorie message ouer all Israel, that they should come forth after Saul & Samuel. 3. Therefore the meaning is, that he raigned two yeares, that is, lawfully, before the Lord reiected him, which was vpon his returne from Amalek, when he had disobeyed the commandement of God, c. 15. and immediatly after the Lord commanded Samuel to anoint Dauid king, and then the spirit of God departed from Saul: so in right he raigned but two yeares: then he vsurped the kingdome afterward, *Uat. ab. Barr.* as it is said, c. 14. 47. he held the kingdome ouer Israel, that is, by violence and tyrannie.

3. *Quest. v. 2. Of Sauls age, when he began to raigne.*

Although it be no where expressly set downe how olde Saul was, when he began to raigne: yet it may be coniectured that he was of good yeares, seeing in the first yeare of his raigne he had a sonne, namely Jonathan, that was able to take vpon him a charge of souldiers: as this verse sheweth, that a thousand of the garrison, which Saul had chosen out, were with Jonathan in Gibeah: and in the next chapter, Jonathan with

with his armor bearer slew twentie men of the Philistims: this sheweth, that Jonathan could not be much lesse then twentie yeare old, and Saul his father, fourtie or thereabout. *Pellican.*

4. Quest. v. 3. *Of the place where Jonathan smote the garrison of the Philistims.*

1. Some read: Jonathan smote the garrison of the Philistims, which was in the hill, namely at Kiriathiearim, where the Arke was. *Vatab. Genev.* Some thinke it was an hill in the confines and borders of Israel, where the Philistims had a garrison. *Osiand.* 2. But it is rather taken here for a proper name, *Ghebah*, which is the same, v. 2. called *Gibeah*: sometime it is named Gibeah of Benjamin, v. 15. sometime Gebah of Benjamin, v. 16. *sic Ar. Pag. Chal. Pellican. Inn. Iosephus* also saith, that this garrison of the Philistims held a castle neare vnto Gabah, where Jonathan did discomfire them. See before, c. 10. quest. 5.

5. Quest. v. 5. *Of the number of the Philistims that gathered them to battell against Saul.*

1. Beside the number expressed in the text, that the Philistims gathered together 30. thousand charrets, and 6. thousand horsemen: *Iosephus* saith, there were beside, 300. thousand footmen: but though the number was very great, for it is said the number of the people was like the sand of the sea in multitude: yet it is too much boldnes, to coniecture at the certen number, where the Scripture hath not set it downe. Here also let it be obserued, that *Iosephus* doth vsually take vnto himselfe great libertie, to alter and change the numbers specified in Scripture: as for thirtie men, whome Samuel had inuited, he nameth seuentie: c. 5. lib. 6. and whereas the Hebrew text speaketh but of 300. thousand of Israel, and 30. thousand of Iudah, which gathered vnto Saul against the Ammonites, c. 11. he reckoneth 700. thousand of Israel, and 70. thousand of Iudah. c. 6. The like he doth in many places beside.

6. Quest. v. 5. *Of Bethaven.*

1. Some doe take this to be all one with Bethel, which the Prophets called *Bethaven*, the house of iniquitie, because of the Idolatrie there committed: *Var. Pell. Genev.* but this ignominious name of Bethel, was not yet taken vp, till afterward. 2. Therefore this *Bethaven* was the name of a towne and desert so called, not far frō Bethel, *Iosh. 18. 12. Inn.* *which was *Iosh.*

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a distinct place by it selfe: but afterward, as it was neere in place to Bethel, so in stead of the house of God; Bethel, became an house of Idols, the name of Bethaven, by allusion to the signification of it, was also translated vnto Bethel.

7. *Quest. v. 8. How the seuen daies are to be accounted, which Saul taried for Samuel in Gilgal.*

1. Samuel had giuen Saul a charge before to goe downe before him to Gilgal, c. 10. 8. and to stay for him there seuen daies: which time must not take beginning from that instant when Samuel gaue that charge: for all that came betweene, as the election of Saul in Mizpeh: the gathering together of 300. thousand out of all Israel; the renuing of Sauls kingdome in Gilgal, c. 11. the Apologie of Saul, and the calling for thunder and raine, c. 12. all these things could not be done in the compasse of seauen daies. 2. Therefore these seuen daies must be counted from the time that Saul went downe to Gilgal, that there he should stay for Samuel seuen daies, after he was come thither: as here v. 4. it is said that the people gathered together after Saul to Gilgal: and that Saul was yet at Gilgal, that is, staied there, v. 7. and so fulfilled the number of 7. daies expecting Samuels comming, v. 8. 3. It must be considered, that before this Samuel and Saul went to Gilgal, where the kingdome was renued, c. 11. and where Samuel made his apologie c. 12. but Samuel did not meane that going to Gilgal: for he saith, thou shalt goe downe before me to Gilgal, c. 10. 8. but then Samuel was the first, that made the motion to goe to Gilgal, c. 11. 14. and as yet Saul was not fully established in his kingdome: he meaneth therefore, that after he was confirmed king, he should goe downe to Gilgal, Samuel beeing not then present with him: and so beeing in Gilgal, he should stay for the Prophet seuen daies, to receiue further direction from him.

Reconcil.

8. *Quest. Of Sauls excuse, v. 12. after I had refrained my selfe, &c.*

1. Some read, *I was bold, V. B. G.* that is, whereas I had a purpose to stay for thee, yet I strained my selfe, seeing the present necessitie, to offer sacrifice before thy comming. 2. Other

Other read, *necessitate compulsus, being forced by necessity*, Lat. or I forced my selfe, P. or *roboravi me*, confirmed my selfe. Chal. Pag. 3. But the word *aphak* signifieth to refraine or containe: as it is said of Ioseph, c. 45. 1. he could no longer refraine, or containe himselfe: so Isa. 42. 14. *I held my peace a long time, and refrained my selfe*: so here Saul saith, when I had contained my selfe, that is, with much adoe had expected thee fixe daies, I then was bold to offer sacrifice the seauenth, *sic Inn.*

9. Quest. v. 13. Vpon Samuels words, *thou hast done foolishly, and wherein Saul offended, in not staying for him.*

1. Some thinke, that Sauls sinne at this time was his diffidence and distrust in Gods helpe and assistance, because the people fell away from him, as though the Lord could not saue as well with few, as with many: for the like fault Moses was not suffered to goe into the land of Canaan, because he doubted of Gods power, and beleued him not, when he smote the rocke. *Pellican.* but there was an other speciall sinne beside, which Samuel chargeth him with, because he had broke the comandement of God. 2. Again, it may be thought, that Saul had an euill opinion of Samuel, that he failed in his promise, and forgot the time which he had appointed: whereas he might haue remebred, how faithfull Samuel had shewed himselfe hitherto, that all which he had said came accordingly to passe: *Pellican.* but this was not all the cause, vpon the former reason, Saul had transgressed against some speciall commandement of God. 3. Some thinke, that Saul brake Samuels charge, in that he staid not for him full seuen daies, but in the beginning of the seauenth day offered sacrifice: for as soone as he had made an ende of sacrificing, Samuel came: *Borr.* But it seemeth, that this was not the greatest matter: for whereas Saul excuseth himselfe, that Samuel came not at the daies set, Samuel to that answereth nothing, but onely chargeth him with the breach of Gods commandement. 4. Wherefore whereas there were two parts of Samuels charges: that he should tarrie for Samuel seauen daies, the other that he should attempt nothing before his coming: *tarrie for*

for me seuen daies, til I come, and shew thee what thou shalt doe: Saul offended more in the second, then in the first: that he presumed of himselfe, without direction of the Prophet, to command sacrifice to be offered: thinking that God would be pleased, with the externall act of sacrificing, nei ther offered vp in faith, nor obedience, as hypocrites please th emselues in externall ceremonies. *Berr.*

10. Quest. v. 13. *Of these words: for now the Lord had established thy kingdome vpon Israel for euer.*

Seeing according to Izaakobs prophesie, the kingdome was to remaine in Iudah vntill Shiloh came: howe then did the Lord purpose to establish the kingdome in Saul: to answer this doubt: 1. Some answer, that by *euer* is vnderstood a long time, that if Saul had bene obedient vnto Gods commandement, the Lord would haue setled the kingdome in his house for a long season: sic Ben Gerson, *Uatab. Ofiand.* which might afterward haue come to Dauid: but this can not be said in respect of Gods purpose and decree: for as he had determined that Iudah should haue the gouernment, so the Lord also had set downe the time, and decreed what person, who, and when should be first king of Iudah. 2. Therefore some by *euer*, vnderstand, during all Sauls life, all his daies, as Hannah saith, that Samuel should abide before the Lord for euer, c. 1. 22. *Iun.* But this is not the meaning: for both Saul continued king all his daies, though with much trouble and vexation: and Dauid though anointed, yet confesseth Saul, while he liued, to be the Lords anointed: as also euen in this sense, if it be referred to the externall purpose of God, there should follow an alteration in God, in making Dauid king sooner then he had purposed. 3. Therefore the best exposition is, that God speaketh here to the capacitie, and according to the sight and iudgement of man, that Sauls kingdom had bene likely to continue, if he had not disobeyed God: that then is here propounded as an effect of Sauls disobedience the losse of the kingdome, which indeede was according to the euerlasting decree of God: so as Pellican well saith, *loquitur humano more, & ut videri poterat stabiliri regnum:* he speaketh after an humane manner, and as his kingdome might

might haue seemed to vs likely to haue bene established. The like speech we had before, c. 2. 30. *I had said, that thine house, and the house of thy father, should walke before me for ever, but now the Lord saith it shall not be so.* As there though God had foreseene and decreed the reiecting of Eli his house from the Priesthood, who was of Ithamar, and the restitution of Eleazars posteritie in Zadock, yet the Lord so propoundeth it, as though this alteration had bene procured by the sinne of Eli his house: the very like is here to be saide of the innouation and change of the kingdome. Gods purpose then is to be considered, as decreed in his counsell, which is alwaies certaine and vchangeable, and as it is propounded to vs: absolute and definite in it selfe, but yet offered vnto vs with condition: to God there is nothing contingent or happening by chance: to man, whose will is not compelled, but worketh freely, many things seeme to be contingent, which God notwithstanding did foresee should so fall out, and they could not otherwise. 4. Further it is to be considered, that there were two causes of the casting off and reiecting of Saul, the one the immediate and the next cause, which was the sinne and disobedience of Saul; the other, the first cause and furthest off, the will and decree of God: this will and foreknowledge of God, did impose no necessitie vpon Saul, neither was he forced, but sinned voluntarily: for Gods prescience laieth no necessitie simply vpon mens actions, but by consequent, because whatsoever God foreseeth shall come to passe: his prescience can not be deceiued and frustrate.

Now then seeing the sinne of Saul was the cause of his reiection, which he was not forced by any necessitie to commit, and if he had not sinned, his kingdome might haue continued: Therefore this is not spoken in respect of Gods immutable decree, but in regard of the outward possibilitie and likelihood, which Saul had to hold the kingdome. So it is said, Apoc. 2. 15. *Hold that thou hast, least an other take thy crowne:* where wee are not to vnderstand the euerlasting crowne decreed of God, which none can be depriued of to whome it is assigned: but that crowne, which in respect of their outward profession and good beginning, they might seeme to be appointed vnto: the like occasion there is of Sauls kingdome here. *Marr.*

11. Quest. v. 14. *How Dauid is said to be a man after Gods owne heart.*

Reconcil.

1. Dauid was a man that fell into tentation, and offence before God, as in the matter of Vriah: for it is saide, that the thing which Dauid had done, displeased the Lord, c. 11. 27. This therefore is to be vnderstood, first comparatiuely in respect of Saul: as Samuel saith, c. 15. 28. *The Lord hath giuen it to thy neighbour, that is better then thou*: as also, because Saul was an hypocrite, he had not a sound and faithfull heart vnto God, but all his obedience was in outward pretense and shew, but Dauids heart and desire was set to please God, howsoever he failed in some outward acts: therefore this saying must be expounded according to that rule of the Apostle: *if first there be a willing minde, it is accepted according to that a man hath, and not according to that he hath not*. Dauid then had a willing and desirous heart to please God: as he saith, *My heart is fixed, my heart is fixed*, Psal. 57. 7. and therefore God accepted of his obedience, though imperfect, according to the desire and meaning of his heart. 2. But herein Dauid was a type of Christ, who was indeed absolutely according to Gods heart, in whome the Lord is well pleased. *Borr.* 3. And in that Dauid of Iudah of deformed Leah, not of beautifull Rachel, was chosen to be king, and the Messiah was to come of Dauid of Leah: this shewed the mystrie of Christs deformitie as it were in his sufferings, and specially in his passion vpon the Crosse: as the Prophet Isai saith, *He had neither forme nor beantie, when we shall see him, there shall be no forme, that we should desire him*. Isa. 53. 2. *Bor.*

12. Quest. v. 15. *Of Samuels departing from Gilgal from Saul.*

1. Some read, that Samuel went from Gilgal in Gibeah of Benjamin, and went to Ramah: *Genevens.* but Gilgal is improperly said to be in Gibeah of Benjamin, for they were two distinct places, and a good way asunder. 2. *Iosephus* saith that Samuel went to his owne house, and Saul with Jonathan returned to Gibeah: but he leaueth out somewhat in the text: that Samuel went from Gilgal to Gibeah: neither is it like that Samuel though he went away in some anger from Saul, that he would altogether leaue him in such great daunger: seeing

ing that Saul, notwithstanding the Prophets hard message, yet giueth not ouer at this brunt, but doth the dutie of a king in defending his people. *Pellican.* 3. Wherefore the better reading is, that Samuel went from Gilgal, not in Gibeah, but to Gibeah of Benjamin. *Chal. Iun.* So Samuel and Saul went to the same place, not together, as *Vatab.* but Samuel went before, Saul and Jonathan with their men follow after. *Pellic.*

13. Quest. v. 19. Of these words, *there was no smith found in Israel.*

1. *Iosephus* thinketh that the Philistims barred the Israelites from all vse of yron: but the text sheweth, that they permitted vnto them the vse of yron instruments for their tillage and husbandry, as shares, mattocks, pitchforks, v. 21. they onely suffered them to haue no warrelike weapons, nor yron smithes to make them any. 2. And further they allowed them not otherwise then with a file to sharpen their instruments of husbandrie: *Pellican* so vnderstandeth, that onely among the Philistims it was lawfull for the to file their tooles: but that had not bin possible for them, from all parts of Israel, and vpon euery occasion to goe downe to the Philistims, to set an edge vpon their instruments: therefore when they would new sharpen or point their shares, or mattocks, or other instruments, which could not be done without new forging of them, they went to the Philistims, for they had no smiths of their owne: and they bought of the Philistims all their yron implements for husbandrie, but a file to make a shift to sharpen them, they were allowed. 3. Thus we see into what seruitude Israel was brought, altogether destitute of outward weapons, that the glorie of the victorie should onely redound vnto God. *Genevens.* 4. Like vnto these Philistims, was *Iulian* the Apostata, that denied to the Christians the helps of the liberall artes, that they might be kept in ignorance: and Antichrist, who tooke from the people the word of God: *Borr.* and Satan goeth about, *ut per Ecclesie ministri e medio tollantur*: that the godly ministers of the Church should be taken out of the way, which should reach out the word of God vnto the people, that is, put spirituall weapons into their hands, whereby they should resist his tentations. *Osiand.*



14. Quest.

14. Quest. v. 22. *How it was true that neither sword nor speare was found among the people.*

The doubt here is, because not long before, c. 11. they obtained a great victorie against the Ammonites, how the people could be without weapons here. 1. *Chimchi* thinketh, that they had their old weapons, but they made them new. 2. Other of the Rabbines thinke, that onely they were forbidden the vse of weapons on the hither-side of Iorden toward the Philistims, but not on the other side, where Iabesh was: but where then did Saul get weapons for the 300. thousand? they could not finde sufficient in Iabesh. 3. *Ben Gerson* thinketh that there was no yron in Israel, and therefore they could haue no weapons: but this is contrarie to that blessing which Moses gaue to Asher, that *his shoulders should be yron and brasse*, Deut. 33. 25. 5. Therefore it is like in the battell against Ammon, they vsed slings, and such other weapons: with the which they besieged afterward a citie of Moab, and in Deborahs time there was neither sheild nor speare found among fourtie thousand of them. Jud. 5. 5. *Mar.*



CHAP. XIII.

1. Quest. v. 1. *Whether Jonathan offended, because he told not his father, when he went against the Philistims.*

IN battells ordered by humane & militarie discipline, it is not fit that any should without consent of the Generall, leaue their standing, and goe against the enimie, for this would bring confusion into the campe, and giue aduantage to the enimie: and we read in the Romane histories, that it was death to breake the order of battell: yea, *Manlius* spared not his owne sonne, though he had done valiantly against the enimie: yet there is an other reason in such battells, which are governed and directed by God: as *Jonathan* here by the direction of Gods spirit, was moued to set vpon the Philistims. *Borr.* 2. Who also of purpose would not acquaint his father, beeing timorous and doubtfull, least that by this
fear

fear this worthie exploit might haue beene hindred. *Osiand.*

2. Quest. v. 4. Of Ahiah the high Priest.

1. This Ahiah was also called Ahimelech, the sonne of Ahitub, chap. 22. 20. for it was not ~~unusuall~~ among the Hebrewes for the same to be called by sundrie names. 2. Some read Ahiah the sonne of Ahitub, the brother of Ichabod, that is, which Ahiah was the brother of Ichabod: *Iun. Varab.* but it is better referred to Ahitub, that he was the brother of Ichabod, *Chald. Sept. Lat. Ar. Pag.* for if Ahiah had beene the brother of Ichabod, he should haue beene the sonne of Phinehes Ichabods father, and not of Ahitub. 3. Further it is added, *the brother of Ichabod, the sonne of Phinehes, the sonne of Eli, the Priest of Iehovah in Shiloh*, that is, which Eli was sometime the Lords Priests in Shiloh: *sic Lat. Iun.* not, referring it to Ahia, that he was the Lords Priest in Shiloh: as the most doe vnderstand and so read, as the *Chal. Sept. Ar. Pag. Genev.* for Shiloh was now destroyed, and the Arke of God abroad in Ciriathearim. 4. So as yet the high priesthood was in the house of Eli: the prophesie against his house was not yet fulfilled vntill Salomons time: the sentence of God, though it be for a time suspended, yet in the ende shall most surely take place. *Pellic.* 5. This mentioning of Ahiah will helpe vs to vnderstand that place, c. 7. 2. of the twentie yeares remaining of the Arke in Kiriathearim: that it is to be taken of the time, which went before the election of Saul, and that act of the Prophet there declared in calling the people to repentance: for Ahiah could not be high Priest vnder 25. yeare old now in the beginning of Sauls raigne: vnder those yeares he was not, but it is likely he was much about: for Abiathar his sonne not many yeares after this ministred in the Priests office. c. 23. 9. This Ahiah was nephew vnto Ichabod borne at the death of Eli, c. 4. 21. who was then vnborne, or very young: then it must be needs about twentie yeares between the death of Eli, and the election of Saul. Further hence it may be coniectured, that Samuel could not be so young, as some Hebrewes imagine, not elder then 52. yeares when he died: for he knew all these high Priests, first Eli, and vnder him Phinehes his sonne, then Ahitub, after him Ahiah, and after him Abiathar, that fled vnto Dauid: all these to haue

unusuall

beene high Priests is euident in the storie, onely Ahitub excepted, who must haue executed the high Priests office after Eli and Phinehes death, or els it was vacant: and from him it descended vnto Abiah his sonne.

3. Quest. v. 7. *Whether Ionathan doubted of Gods assistance, saying, It may be Iehovah will worke for vs.*

It is euident both by Ionathans confident aduenture, and by his godly cōfession in the words following: *that the Lord can saue with few as with many*, that he doubted not of good successe: but thus he saith, 1. to shew the difficultie of the enterprise in it selfe, and to stirre vp his seruant also to haue confidence in God, and repose their trust in him: as Caleb vpon the like occasion, when he enterprised to take Hebron, saide, *If so be the Lord wil be with me to driue them out.* Iosh. 14. 12. *Iun.* 2. And this speech is vttered by Ionathan, *magis orantis, quā trepidantis affectu*: rather with a deuout then doubtfull affection: praying for good successe, rather then fearing. *Pellic.* 3. Yet because we haue not such absolute assurance of spirituall things as temporall, he thus speaketh, as beeing readie, if the Lords pleasure were so, to aduenture his life in the quarrell of Gods people. *Osiand.*

4. Quest. v. 10. *Of the signe which Ionathan taketh of good successe from the answer of the Philistims.*

1. This obseruation of Ionathan of the answer and speech of the Philistims, is farre vnlike that superstitious coniecture, which Dagon's priests made by the going of the kine, which carried the Arke, chap. 6. for there is great difference between the speeches and behauiour of men, which are guided with reason, and the gestures and motions of beasts & birds, which haue no such direction. 2. This signe, which Ionathan purpōeth to himselfe, was represented vnto him by the instinct of Gods spirit: as was that token which Abrahams seruant praieth might be giuen him, as an assurance of good successe, concerning the behauiour of the maide, that should be Isaaks wife, Gen. 24. 14. So Gedeon tooke that dreame, which he heard one Madianite tell another, to be a signe of victorie, Iud. 7. 13. And as there it is expressed, that God offered vnto him

him this signe, so it is not to be doubted, but that Ionathan thus spake by a diuine inspiration. *Iun.* 3. Neither was this signe without some naturall reason: for if the Philistims said, *tarie till we come to you*, it was a signe of their courage and boldnes; but if they saide, *come vp vnto vs*, it was a bewraying of their fearefulnes, that they durst not set vpon their enemies, and so Ionathan took that as a signe, that God would giue them into their hands. *Pellican.* 4. Further, there was a spirituall reason hereof: for if they said, *come vp vnto vs*, as in boasting and insolent manner, as insulting ouer them, as Goliath did ouer Dauid, then Ionathan was perswaded, that God who resisteth the proud, would also fight against them, and abate their pride: *Borr.* and further in that Ionathan taketh their going vp the steepe rockes rather to be a signe of victorie, then the Philistims comming downe to them: it sheweth that the way of Gods seruants is hard, difficult, and laborious, not easie and pleasant. *Borr.* 5. *Iosephus* seemeth to giue an other likely reason of this signe: because the Philistims were confident vpon the defense of the place, thinking that none durst adventure to come vp vnto them: and such carnall confidence the Lord hateth, and setteth himselfe against such: as the Prophet saith to Shebnah, which had graued for himselfe an habitation as in a rocke, *that the Lord would turne him like a ball in a large countrey*, Ma. 22. 16. 18.

5. Quest. v. 13. *Of Ionathans creeping on his hands and feete vpon the hill.*

1. Some thinke, that where it is saide, he went vp on his hands and feete, the meaning is, that he assaied to goe vp with all his strength: *Uatab.* but rather it sheweth the manner of his climbing vp, that because the place was steepe, he was faine to creepe of all fowre, and to take hold with his hands and feete: he went vp with much adoe, *Iun.* rather then in hast, *Genevens.* for he could make no great hast, in going vp so steep a rock. 2. But it is further to be considered, as *Ioseph.* well noteth, that Ionathan and his seruant did not goe vp on that side, where the Philistims espied the, but they went to an other place, which was not kept with any garrison, because they thought it surely defended by nature. *Bor.* 3. This their rare

adventure and hard enterprise, sheweth that God was with them, and did assist them farre beyond their owne strength: forren histories doe much commend Alexanders taking of the *Aorna saxa*, who sent vp his souldiers into those steepe rockes vpon their hands and feete: but more worthie is the memorie of this fact of Ionathan, who with lesse power then Alexander had, enterprised an harder worke, and atchieued a greater victorie, hauing confidence in his God, then the other did, intending nothing but victorie and praise.

6. Quest.v. 14. *In what compasse of ground Ionathans first slaughter was made.*

1. It is called the first slaughter, the second was, when they one slew an other, and the third, when the Israelites chaſed them. *Genevens.* 2. In this first slaughter they killed twentie men, taking some of their weapons that were slaine, in a very small compasse of ground, in the space of halfe an aker, of a paire of oxens plowing: some read, as though an half aker were two oxens plowing in a day: *Lar.* but then it had beene sufficient to say, so much as two oxen vse to plow: the Chalde better giueth the sense, *circiter spacium dimidia ambulationis iugi boum, &c.* about the space of halfe a iourney of a paire of oxen: that is, of halfe such an aker, as oxen vse to plow in a day: common experience also sheweth as much, that a couple of oxen, in such light sandie grounds, as the land of Palestina most what was, vse to plow an aker in a day. 3. But it may be further doubted, whether we are here to take the breadth, or length of an aker: the *Septuag.* read, *ἐν περὶ ὁλίῳ*, in a stones cast, rather vnderstanding it of the length, then breadth: but they rather expound the meaning, then giue the sense of the word: there are two things noted in this slaughter, which shew the strangenes of it, the number slaine by two men, and in such a small circuit of ground: therefore I think it was neither so much as a bow shoote, which phrase sometime the Scripture vseth: as Gen. 21. 16. nor as a stones cast, as they vsed to throw out of slings, as the Scripture vseth also to speake, Luk. 22. 41. nor yet the length of an aker or furlong cast long waies, which commonly maketh 40. pole: & the breadth of an half aker, in that forme, containing but two pole

pole of ground, would be thought to be too small a space, for twenty men to be slaine in : therefore I take the meaning to be, that in the space of halfe an aker, that is, halfe the length of an aker, which might make some twenty pole : in the length of every pole they slue a man. *Iosephus* thinketh, that *Jonathan* fell vpon them beeing a sleepe: but then a great number might haue bene slaine in a lesse compasse : and it seemeth by the great terrour which fell vpon the hoast, that they were slaine as they fled, & by their flying terrified others.

7. Quest. v. 15. Of the feare which fell vpon the hoast of the Philistims.

Three things doe set forth the greatnes of this feare. 1. that the Philistims feared where was no cause of feare : for onely two men pursued them : such a feare the Lord sent vpon the Cananites before *Israel* : such as the Lord threatened to send vpon his people for their sinne, they should feare none pursuing them, *Levit. 26. 36. Of stand.* 2. This feare was general : for all the people, as well they which kept their stations and garrisons, as they which went forth to spoile, were horribly afraid. *Iun.* 3. This feare is set forth by the effects, that the very insensible creatures the earth it self, seemed to tremble vnder them, and to be smitten, as with feare from God: some read, with a great feare: *Iun. Pag.* because the phrase is so sometime taken, as *Gen. 30. 8.* the wrestlings of God are taken for great wrestlings: but it is both more significative, and better expressing the sense of the original, that it was stricken with the feare of God, that is, sent of God. *Var. Chal. &c.* 4. Some thinke, that it is an hyperbolical speech, to say the earth trembled, to signifie a very great feare: *Bish.* but the meaning is rather, that the earth as it were for feare trembled, and was mooued vnder them. *Iun. Vatab.*

8. Quest. v. 16. Of the meaning of these words, they went on beating themselves.

1. Some read, the multitude did runne vp and downe: *V.* or did flie this way and that way: *L.* but the word *halam* here vsed, signifieth to bruiſe, to beate. 2. Others read, that they were smitten as they went: *B. G.* and the breaking or beating of them still encreased. *Chald.* but here it is left still in

doubt, by whome they were beaten, and smitten. 3. Therefore the fittest interpretation is, that they went on still beating themselves: for so it is expressed, v. 20. *that every mans sword was against his fellow.*

9. Quest. v. 19. *Of Sauls words to the Priest,
Withdraw thy hand.*

1. *Iosephus* is here deceived, who thinketh that the Priest did indeede consult with God, and returned answer vnto Saul, that the victorie was his, *lib. 6. de antiqu. Iudae. c. 7.* but it is euident by the text, that as the Priest was about to aske counsell of God, Saul bid him stay, and not to proceede. 2. Now Saul beginneth to shew his prophane heart void of the spirit of God, in that he maketh no more reckoning to receiue direction and counsell from God. *Iuw.* 3. Some thinke that Saul herein shewed his hypocrisie, that while he sawe himselfe in danger, not knowing yet the cause of the tumult and noyse among the Philistims, he was forward to haue the Priest consult with God: but as soone as he saw the daunger ouer, then he laide his deuotion apart: as the fashion of hypocrites is to call vpon God in the time of their neede, and to forget him afterward. *Osaiad.* But it seemeth by the verse following, that yet Saul did not know how the case stood with the Philistims. 4. Therefore it is more like, that Saul seeing his enemies to runne along, and to come somewhat neare him, he then gaue ouer to consult with God, as hauing no leisure: *Varab.* wherein he sheweth his diffidence and distrust in Gods word, who appointed that this course should alwaies be taken in their waightie affaires, that the Priest should consult with God by *Vrim*. Numb. 27. 21. Much vnlike was he herein to Samuel, who when the Philistims came vpon them beeing assembled before the Lord in Mizpeh, would not giue ouer, till he had offered a burnt offering vnto God. c. 7. 5. See also the changeable nature of hypocrites: Saul was too confident vpon his sacrifice, when he would needes doe it before Samuel came, c. 13. and now, when there was cause he ascribeth nothing at all to such religious acts.

10. Quest.

10. Quest. v. 19. Of the meaning of the words, *The multitude went on still and skirmished.*

1. Some, for multitude, read *the wise*, *3. xof. 8. L. U. B. G.* but *hamon* signifieth a multitude, or companie; as it is taken, v. 16. the multitude was discomfited: and so read *Chal. A. P. Inn.* 2. But the other word, the most translate, they *encreased*, not skirmished: so read all but *Innius*: but that it is better expressed by the word *conflictari*, to *skirmish*, then *multiplicari*, to encrease: it may appeare, both because the original of the word giueth it: for *varabli* is not here deriued of *rababli*, to multiplie, as most thinke, for then the last letter should haue *dagesh*, to supply the want of the doubled letter of the roote *rabab*: but rather of *rabh*, to contend, as c. 15. 5. *iarebh* in the future tense, so signifieth to striue or contend: as also it is more agreeable to the sense: for the multitude one killing an other, encreased not, but were rather diminished, and decreased.

11. Quest. v. 20. *Of the victorie, which Saul obtained over the Philistims, and the meanes thereof.*

1. The first cause of this victorie was in the Philistims themselves, who by the iust iudgement of God one fell vpon an other: as did the Midianites, whome Gedeon subdued, Iudg. 7. 21, 22. so the Ammonites and Moabites that came out against Iehoshaphat helped one to destroy an other. 2. Chron. 20. 23. *Genevens.* 2. Then the Israelites did bend all their force against the Philistims: who were of three companies: some of them were captiues with the Philistims, and went vp with them to the battell, and kept their stuffe, these turned to be with Saul and Ionathan, v. 21. another sort were of them which were with Saul and Ionathan, v. 20. the third of the Israelites, that hid themselves in the rockes and caues, v. 22. *Borr.* 3. Like as here some of the Israelites fled to the Philistims, some hid themselves: so there are two sorts of weake professours of the Gospel, some that turne to the aduersaries, some that are timorous and hide their profession, and doe not publickly shew it. *Osiand.*

G 4

12. Quest.

12. Quest. v. 24. *Wherein Saul offended in binding the people to eat nothing till night.*

1. Herein first Saul sheweth his hypocrisie and arrogancie, that he would by this meanes ascribe to his owne policie, that which God had giuen by the hand of Jonathan. *Genens.* 2. Beside it seemed to proceede from an immoderate ioy, which Saul conceiued of this victorie, as men in their vnexpected felicitie can hardly containe themselves: *Ioseph.* and so as it were in brauerie and ostentation, giueth this charge. 3. He pretendeth a good ende, to be auenged of his enemies, but he vseth two euill meanes, the interdiction of foode, and the binding of it with an oath. *Iun.* This was against *S. Pauls* rule, *We must not doe euill, that good may come thereof*, *Rom.* 3. v. 8. 4. Sauls rash and inconsiderate zeale appeareth, who hereby doth not onely seeke the ruine of the Philistines, but bringeth an inconuenience vpon his owne people, in weakning and disabling of them: whereas a good Magistrate setteth as much by the life of one good citizen, as by the death of many of his enemies. *Osiand.* 5. Then Saul offended diuersly in this prohibition: 1. because he did it of his owne head, without any warrant from God: 2. he did it rashly and vnaduisedly, not making exception in this his oath and vow, of the case of necessitie: 3. he weakneth the people, and so hindreth the victorie, as. Jonathan sheweth, v. 30. 4. he was occasion, that the people for greedines trespassed afterward in eating the flesh with the blood. *Barr.*

13. Quest. v. 30. *Of Ionathans excuse, and of the true meaning of the shirie verse.*

1. The most doe translate thus: *how much more, if the people had eaten to day of the spoile of their enemies, &c. for had there not bene now a greater slaughter, &c.* all doe thus read, but *Iunius* and *Ar. Mont.* who translate thus, *yea because I would the people had eate, &c. because, I say, there was no greater slaughter, &c.* and so he would not haue the last wordes read with an interrogation, but positiuely, as rendring the cause of his wish: this reading to be the better, it may thus be shewed: 1. because the proper sense of the words is kept: for *aph ehi*, signifieth *yea because*, not, *how much more*: and

Lu is vnam, a tearme of wishing, not, *if*. 2. in the first reading, the sense is imperfect, *how much more*, and hath small coherence with the rest of the text. 3. the negative particle in the last clause, *so*, is not to be read here interrogatiuely: *had there not bene a greater slaughter?* but, *causally*, as giuing a reason of his wish: I would the people had eaten, *because* there was no greater slaughter to day.

2. Jonathan, though he knew not of his fathers charge, for it was made in his absence, yet forbeareth further eating: *Ioseph*. and he misliketh his fathers act, and improoueth his counsell by these three reasons: 1. from the effect, because by this meanes the people were weakened, as appeared by himselfe, who was reuiued and strengthened, and his sight which was dimme with fasting and wearines, restored; 2. by the euent, the slaughter of the enemie by this occasion was not so great, because the people beeing wearie could not pursue and follow them. 3. from the inconuenience, the abridging of the libertie of the people, that could not take freely of the spoile of their enemies. *Iun.*

14. Quest. v. 22. *How the people did eate the flesh with the blood.*

1. *Hierome* thinketh, they are said to eate with blood, because they brought not the blood to the altar, and first offered sacrifice: but it is euident by the text, that they did eate the blood contrarie to the law. 2. Some thinke, because it is saide, they killed them vpon the ground, the blood could not foke out of the flesh, but the flesh drunke vp the blood. *Pellie*. 3. Some, that for hast they did eate the flesh beeing not thoroughly sodden, but halfe raw. *Osiand*. 4. But they rather for hast, beeing hungrie, staied not till all the blood were pressed out of the flesh, or shed out, but did dresse the flesh with the blood in it: *Iun. Vatab.* which was contrarie to the law, that they should poure out the blood first vpon the earth, Deut. 12. 26. they should draine out all the blood, before they prepared it for their meate. 5. By this meanes, while they were carefull to keepe the Kings edict, they neglected the commandment of God: So in our Sauious Christs time, the Pharisees and Priests preferred their traditions before the precepts of God, as it is to this day practised among the Pharisees of these daies the Romanists. *Borr.*

15. Quest.

15. Quest. v. 33. *To what ende Saul commanded
him to bring a great stone to be rouled vnto
him.* The most churche, that he commanded the stone to be
brought, that the beasts being slaine thereupon, the blood
might better runne out. *Pellican.* *Borr.* *Iosephus* thinketh he
made an altar beside. 2. But this is not like to haue beene
the vse of the stone, that the blood should be pressed forth
vpon it, for one stone could not haue sufficed: he maketh an
altar of it, as it followeth v. 33. that in Gods sight and his
presence they might slay their cattell, not on the stone, but in
the field by it. *Iun.* 3. But herein Saul sheweth his hypocri-
sie, that laieth all the blame vpon the people, that they had
trespassed, whereas he had offended more, in laying such a
yoke vpon the people against charitie. *Osiand.* 4. But this
is worthe to be obserued, that if they were so carefull euen
in the tumult and busines of battell, to keepe a ceremoniall
precept; how much more carefull ought Christian souldiers
to be to keepe the morall commandements of God, which
are much neglected among them. *Pellican.*

16. Quest. v. 35. *Of Sauls building of
an altar.*

1. *Hierome* thinketh, that this is saide to be the first altar
that Saul built, not that he built none before, but this was the
first which he erected in obedience, the other before he built
in hypocrisie. *trad. Hebraic.* But it is more like, if Saul had
built any before, being not reiectd of God, that he therein
should haue shewed himselfe more obedient, then now after
the Lord had left him. 2. Some thinke that this altar was
not sacrificed vpon, but made onely as a monument of the
victorie. *Osiand.* but *Iosephus* better thinketh, that sacrifices
were offered thereupon. 3. Some are of opinion, that the
Arke hauing yet no setling place, it was free for the Saints to
build altars, where they thought good, as Abraham and Iaa-
kob did, before the erection of the Tabernacle. *Pellican.* But
that is not like: for it had beene an apparant transgression of
the Law, *Levit.* 17. 5. if they did not bring their offerings and
present them to the Lord. It seemeth that for Prophets, which
had extraordinarie direction from God; it was lawfull to
build

build altars other where, then where the Arke was, as Samuel did, 6. 7. and Eliah, 1. king. 18. 36: but generally, it was not permitted: here in this place they had the presence of the Arke, v. 18. and of the high Priest, and therefore they had a warrant to build an altar vnto God.

17. Quest. v. 37. *Why the Lord refused to answer Saul.*

1. Some thinke, that God was angrie with Saul, because he had presumed before to offer sacrifice, not expecting Samuels comming, and now had troubled all Israel, with a rash oath. *Osiand.* 2. Some thinke that God might be offended with the whole hoast, because they had transgressed in eating flesh with the blood. *Pellican.* 3. But it is euident, by the extraordinarie directing of the lot, which fell vpon Ionathan, that it was in respect of him that the Lord vied this silence.

18. Quest. v. 41. *Whether Ionathan sinned in breaking of his fathers oath and vow ignorantly.*

1. Some thinke, that Ionathans offence was for that he went aside from the campe without the priuie and authoritie of his father, which might haue brought the whole hoast into great danger. *Pellican.* But therein Ionathan offended not, because he did it by the extraordinarie motion of Gods spirit, as it may appeare by his confidence and firme trust in God: v. 6. and by Ionathans confession it appeareth, his heart gaue him, it was for that he had broken the oath, and eaten a little honie.

2. Others doe altogether excuse Ionathan, that he was not taken for any crime he had committed, but that his innocencie might appeare, and the vnlawfulnes of his fathers oath: *Borr.* and whereas Saul praieth, *give a perfect lot; Iunius* readeth, *give him that is innocent and entire:* and so God according to his request, brought out by lot Ionathan that was innocent: so also *Osiand.* But this seemeth not to be the meaning: rather, as the *Chal.* interpreteth, that God would giue *sortem verum*, a true lot: to cause it to fall on him that had broken the oath: *Genevens.* the perfection or integritie, which Saul

Saul desireth might appeare, is not referred to the guilines or clearing of the partie; but to the manifestation of the thing.

3. Therefore neither is their interpretation to be received, that thinke Saul praieth that he which was faultie might come to light: *Vatab. Ioseph*, as though Jonathan had beene more faultie then Saul: which was not like, because Jonathan ignorantly brake the oath and vow of his father, neither gave consent vnto it, *Osiand*.

4. But as Jonathan is not to be held to haue beene the speciall offender, whome God here shooteth at, as he did vpon the like occasion bring Achans sinne to light, *Iud. 7*: so neither is he to be altogether excused: for although it be sinne to make a rash oath and vowe at the first, yet it is a fault also to breake euen such a rash oath, and yet a greater sinne it is to keepe it with greater inconueniencie and hurt: and ignorance though it doth qualifie the offence, yet it doth not altogether iustifie it: *ignorantia excusat à tacto, non à toto*: ignorance excuseth from so great a fault, but not from all the fault: as the Preacher speaking of the paying of vows, would not haue a man plead, and say it was ignorance, *Ecdl. 5. 5*. We must therefore yeild Jonathan to haue beene somewhat faultie in breaking the oath, though ignorantly, because the loss fell our iust, but yet Saul more faultie in making it: for the Lord doth not by this lot shew who was most faultie, but who it was that had broken the oath, which was the thing which Saul earnestly requested. But though Jonathan were somewhat touched in this action, as his owne heart doth misgiue him: (which two arguments of the disposing of the lots, and his owne confession shew, that he was not altogether cleare) yet this was not Gods principall intendment, to discover the offence of Jonathan, as to lay open Sauls hypocrisie by that meanes, which had endammaged his owne sonne, and troubled the host, and hindered the victorie: as also God by this meanes would humble Jonathan, least he might haue beene puffed vp too much with the ioy of his victorie: and further it must be considered, that as God by lot brought Jonathan to light, and so into this danger, yet he had provided also a meanes, whereby Jonathan should escape it, by the mediation of the people.

5. But

5. But although it be graunted that Ionathan was faultie, yet offending *materially*, in respect of the thing done, not *formally*, in regard of any such minde or purpose which he had: yet this example prooueth not, that rash vowes, as of forced chastitie, and other such superstitious iniunctions, as to goe in pilgrimage to Ierusalem, or such like, are better kept then violated: it is an offence for a man euen to breake a vowe, which is not in his power to keepe, in regard of his rashnes, that made such a vow, and so dallying as it were with God, but it is a greater sinne to keepe such a vow, to greater mischief: as if a man hath vowed not to marrie, if he doe marrie, he offendeth, because of his former rashnes; but he sinneth double, if keeping his vow, he falleth thereby into adulterie. Iipthah had done best of all, if he had not made so rash a vow, to offer whatsoeuer came first to meeete him, for a dog or vnclane beast might haue beene the first, as well as his daughter: but the vow beeing made, it had beene better for him, not to haue kept his vowe, but to haue redeemed it according to the law, which appointeth redemption, both for men and women, that are consecrated vnto God, Leuit. 27. 3, 4. yet had it beene an offence also in Iipthah, in not keeping his vowe, his former rashnes considered, though his ouersight was greater in performing it contrarie to the law. Leuit. 27. 3, 4.

Controv. Whether rash vowes once made, be not better broken then kept.

19. Quest. v. 41. *Whether Saul praied with faith, seeing the Lord heard him, and directed the lots.*

1. Some thinke that this was a great preheminance of the Israelites, that God vouchsafed to giue them answers, when they asked counsell of him, which direction Christians now haue not. But their state and ours considered, this was no preheminance, but rather a supporting of their weaknes: for they consulted with God, either for direction, to know what they should doe: but that is not now needefull, seeing the word of God is a sufficient rule vnto vs: or els to know, what successe they should haue in their busines: this was necessarie for them then, that their religion should be confirmed by such signes: and they were but one nation, and all the world was against them: therefore such sensible presence of the Lord among them was necessarie. But now the faith of Christians

stians hath beene already sufficiently confirmed by miracles : and some of all nations belong vnto the Church: therefore there is not now such cause of the Lords visible manifesting of himselfe. *Mar.*

2. And though the Lord heareth Saul, it was not for any efficacie in his praier beeing voide of faith : but because the Lord doth challenge vnto himselfe the ordering of lots, as the mariners lots in Ionas shippe, though they were Idolaters, fell out iust, when they cried vnto God, because that which they asked, was agreeable to Gods will, and the Lord would reape glorie by it. So in this place the Lord doth that which Saul desired, not because he asked it, but for that God intended some further worke thereby : as the humbling of Jonathan, and the reuealing of the hypocrisie of Saul. *ex Marij.*

20. *Quest. Whether Saul or Jonathan were the greater offenders, seeing Jonathan was taken by lot.*

1. It is cleare, that Saul had trespassed more : in making such a rash vow at the first, giuing occasion to the people to sinne in eating of blood : further, he sweareth thrice vnadvisedly : first, when he made the vow, againe, when the Lord would not answer him, and the third time, after Jonathan was discovered : three times did he thus sweare, that he should die. Now Ionathans ouersight is excused two waies, by his necessitie that vrged him to eate, and his ignorance that did hide it from him.

2. But yet it pleased God, that Ionathans slippe should be discovered for these causes: 1. if Saul beeing king had beene pointed out by lot, it would somewhat haue empaired the credit of the king: 2. it was a greater grieffe vnto Saul, then if he himselfe had beene taken: for no man could haue executed the sentence vpon him: 3. by this meanes some thinke, that God would establish militarie discipline, that orders made in annies should be strictly obserued: 4. and though Jonathan sinned of ignorance, yet it was fitte it should be purged.

3. Saul sheweth his hypocrisie, in that he neglecteth Gods commandement, which the people had transgressed in eating of blood: but he presseth obedience to his owne

law

law euen vnto death. So among the Romanists, he that speaketh against their superstitious rites, is punished vnto death: whereas adulterie, blasphemie, and other greater enormities, are either not at all, or very lightly punished. *ex Martyr.*

21. Quest. v. 45. *How Jonathan was deliuered by the people.*

1. Saul in taking an oath, wishing that God should doe so and so to him, if Jonathan died not: both shewed his prophane custome of swearing and cursing, to the which it seemeth he was much giuen: *Inn.* as likewise his vnnaturall crueltye ioyned with vaine glorious ambition, in hardening his heart against his owne sonne, whome rather he should haue sought meanes to deliuer from this daunger: *Ofiand.* but this oath and curse did in the ende fall vpon his owne head. *Inn.*
 2. The people oppose a iust oath against his hypocriticall oath: *Borr.* and doe charge his conscience before God, that he should rather haue respect vnto equitie, then vnto his rash oath: *Inn.* and they vse two reasons, why Jonathan should not die: first that he was found guiltie of no capitall offence, in saying, *shall Jonathan die*, that is, in whome there is found no cause of death: *Borr.* secondly, because he by whom God had wrought such deliuerance, was not worthie of death: *Inn.* it was not fit, that he should die, by whose meanes they were all aliue. *Ofiand.* 3. *Iosephus* thinketh, the people were moued by pitie and commiseration toward Jonathan, when they saw that he willingly yeilded himselfe to death: but it seemeth rather by Ionathans answer, *I tasted a little honie, and loe shall I die?* that he thought his fathers sentence vniust and hard against him: and was discontented with it. 4. If the people interceded by their praier, they offended not: but if they pressed violently vpon Saul, in making a mutinie, they can not be excused. *Mar.*

22. Quest. v. 47. *Of Sauls victories.*

1. Some read, *he ouercame them*: *L.* some, *he did valiantly*; *P.* stoutly: *V.* or troubled, disquieted them: *Inn.* some, *that he* con-

condemned them, *A.* or handled them as wicked men: *G.* the word is *iarsbiang*, he made them euill, which is well interpreted, *he put them to the wurse*: *B.* which is more then to disquiet or trouble them: for one may be troublesome, where he preuaileth not. 2. It pleased God though Saul were a wicked man, yet for his Church, and people sake, to giue him good successe. *Ofund.* 3. But he did not make a perfect conquest of them: that was referued for Dauid. *Borr.*

23. Quest. Of Sauls sonnes.

Reconcil.

1. Here are three sonnes onely rehearsed of Saul, he had Ishbosheth beside, 2. Sam. 2. 8. who is omitted here, as some thinke, because they onely are here named, which were fitte for the warre: *Vatab.* but this is not like: for Ishbosheth was 40. yeare old, when he beganne to raigne ouer Israel after Sauls death. 2. Sam. 8. 9. And Saul did not raigne aboute twentie yeares, for Samuel and Saul had but 40. yeares betweene them, Act. 3. 1. 2. 1. whereof twentie were expired before Saul was chosen king: c. 7. 2. then Ishbosheth might be at this time about 20. yeare old: which age was not altogether vnfit for the warre. 2. It is more likely, that he is omitted here, because they onely are mentioned which died with their father in the battell against the Philistims. c. 3. 1. 2. *Iun.* 3. He which is called Ishua, is named also Abinadab. c. 3. 1. 2. and 1. Chron. 8. 9. *Iun. Genevens.*

24. Quest. v. 50. Of Sauls monogamie or single marriage.

1. Some doe number this among Sauls vertues, that he had but one wife: & fere *solus non multiplicasse uxores legitur*, and he is found alone almost of all the kings not to haue multiplied wiues: *Pellican.* the same author saith, that excepting the persecution of Dauid, which was for the kingdome, *meliores Israelita reges paucos habuerunt*, the Israelites had few better kings. But he faileth in both these commendations of Saul. First, concerning his wife, though he be read to haue but one, no more is there mention made but of one wife of Ieroboam, 1. king. 14. 1. As Ieroboam notwithstanding

ding with his one wife, is not to be preferred before Salomon with his many wiues, no more doth Sauls monogamie ioyned with many vices, obscure Dauid with his polygamie beeing endued with many vertues: Dauid transgressed in two great sinnes against the second table, but Saul beside his murders and other trespasses against the second table; chiefly offended in his hypocrisie, disobedience, and rebellion against God in the breach of the first table: so that in these two examples it is eident, that the sinnes against the first table which concerneth our dutie toward God, are more grieuous in their kind and degree, then the sinnes committed against the second table: but in this comparifon, the great transgressions of the first table, must be set against the greatest of the second, not that the least offence of the first table, is heauier then the greatest of the second: as that it is more hainous to worke vpon the Lords day, then to commit adulterie, or to kill a man: but Idolatrie is more grieuous then either: the comparifon then must be in the same degree, or els it holdeth not. But to returne to Saul, what though he had but one wife, yet he had a concubine beside Rispah, by whome he had two children, 2. Sam. 21. 8. which was all one, as if he had two wiues, nay in those daies, when for the carnall generation of that people, polygamie was tolerated, or rather winked at, it was worse.

Secondly, there were other great enormities in Saul, beside his persecuting of Dauid, as the putting to the sword of the innocent Priests with their whole citie: the seeking vnto witches: beside his hypocrisie and disobedience toward God, that many worse can not be found, setting Idolatrie aside, which Saul was not touched with, in all the ranke of the kings of Israel: there were many morall and ciuill vertues in Saul, his valure and magnanimitie against the eneuies of Israel, his blind zeale for the people of God: so are there to be found among the heathen, many worthie examples of fortitude, iustice, temperance: which were in them but *speciosa peccata*, goodly sinnes, as *Augustine* saith: and so were they in Saul: his goodly vertues in shew, were obscured with most foule vices.





C H A P. XV.

1. Quest. *Why God is called the Lord of hoasts.*

GOD is called the Lord of hoasts, whome all the host and armies of the creatures, both in heauen and earth doe serue, and are at his becke: as Iſa. 40. 26. *He bringeth out their armies by number, and calleth them by their names.* This title is giuen vnto God in Scripture, vpon foure principall occasions. 1. To shew, that none other God is to be worshipped, beside the Almighty Creator and soueraigne Commander of all creatures: as c. 1. 3. Elkanah is saide to worship and sacrifice vnto the Lord of hoasts: and this reason the Prophet Iſai alleadgeth, c. 40. 25. that they should not liken God to any thing, nor make any similitude of him: *To whome will you liken me, &c. behold, who hath created all these things?*

2. It is vsed as a perswasion to obedience, that we should serue the Lord of hoasts, whome all creatures readily obey: as the Prophet reproouing the disobedience of the people of Israel, comparing them to a vineyard, that brought forth wild grapes, saith, *The vineyard of the Lord of hoasts, is the house of Israel,* Iſa. 5. 7. This vineyard should haue brought forth fruit vnto the Lord the husbandman thereof: as the great vineyard of the world, in so many hoasts and armies of the creatures, doth seruice vnto the great Lord.

3. This title is giuen to God shewing his omnipotencie, and then vsed, when the seruants of God ground their requests vpon his power and abilitie to performe: as deuout Annah beeing barren, praying for a sonne, calleth God, Lord of hoasts, c. 1. 11. to whome nothing was hard, or impossible.

4. This title sheweth the power of God, in iudging of his enemies: as Ier. 11. 20. *O Lord of hoasts, that iudgeth righteously, &c. let me see thy vengeance vpon them.* And in this sense is God called the Lord of hoasts, which now was determined to take reuenge of the Amalekites for the iniuries which they had done vnto his people, when they came out of Egypt. It might also assure Saul of Gods helpe and assistance against these enemies of God, seeing he did fight the battell of the Lord of hoasts.

2. Quest.



2. Quest. v. 2. *Of the iniuries and wrongs which the Amalekites offered vnto the Israelites in the desert.*

1. *Hierome* in his traditions, reporteth this to be the opinion of some Hebrewes, that the Amalekites did set vpon those, which were kept out of the campe for their vncleannes: and that they did cut off their circumcision in derision thereof: but the Amalekites rage was more generall, then onely to worke vpon a few seperated from the campe, for their legall impurities. 2. Therefore, there was a double assault of the Amalekites vpon the Israelites: one was subtil and secret, by laying waite for them by the way in smiting all the feeble persons among them, the women, children, old and impotent persons, that came hindmost in the campe: *Pellican.* as may be gathered, Deuter. 25. 18. The other assault was publike, when they encountred with Ioshuah, and bid him battell, Exodus. 17. and so would haue letted and hindred them from going into the land of Canaan. *Osiand.* 3. And this their cruell attempt against Israel, is amplified by two circumstances: first, because the Amalekites were not prouoked by any wrong or iniurie offered on the part of Israel: *Pellican.* the other, that they persecuted them, which were already afflicted, being feeble and wearied with the way. *Borr.*

3. Quest. v. 3. *How it standeth with Gods iustice, that man and woman, infant and suckling, ox and asse, are commanded to be slaine.*

1. Gods iustice appeared herein, who punisheth the wickednes of the fathers in their vngodly posteritie: as their fathers had afflicted Israel, so their seede stil continued enemies to Gods people: therefore because they abused Gods long suffering and patience, the Lord iustly giueth them ouer, and all that belongeth vnto them to the sword. *Osiand.* 2. Beside it pleased God to make this an example of his vengeance vpon those, which deale cruelly with his people: *Genevens.* that as in a Common-wealth seueritie is iustly shewed vpon some, that all may receiue warning by it; so the Lord in the administration of the great Commonwealth of the world, doth exemplifie some for the instruction of others. 3. And as for Saul, it was no crueltie in him to execute Gods commandement:



mandement: for although the second table say, *Thou shalt not kill*, yet because the second table is subordinate to the first, he is not guiltie of killing, whome the Lord biddeth kill, whom we are commanded in the first table to obey; *Borr.* like as the inferiour minister and executioner of iustice, transgresseth not the law, beeing appointed by the Magistrate to doe it. 4. So Saul thought it no cruell part, to put them all to the sword; first because they were professed enemies to the Church of God, secondly because the Lord had so commanded. *Ioseph. lib. 6. cap. 8.*

4. Quest. v. 4. *Of the place where Saul mustred his men.*

I. wes furnites.

1. Some, doe make this word *telaim*, an appellatiue, signifying lambes: and the *Chalde* vnderstandeth it of the palchal lambes: others, of the lambes which euery one brought, whereby their number was knowne, because the *Iewes* doe hold, that it was not lawfull for them to be numbred by their persons. *ex Vatab. Pelican.* But this is a fabulous conceit: for Moses numbred them by their names, man by man: or by their heads or polles, *Numb. 1. 2.* and if it were vnlawfull to number their persons, why should they be numbred rather by lambes, then by their halfe shekels, which euery man gaue, as they haue a preident in Moses, *Exod. 30. 13.* 2. Some read, he numbred them as lambes, *Est. Pelic.* that is, without any choice: but the word is *batelaim*, not *eetelaim*: in or with lambes, not as lambes: and it is not like but that Saul taking such an hard interprise in hand, to go and roote out an whole nation, would take the choicest, and ablest men. 3. Therefore this is rather a proper name, that the people were assembled in the fields adioyning to Telem a towne of Iudah. *Iosh. 15. 24.* 4. *Iosephus* following the Septuagint readeth corruptly, for *Telaim*, *Gilgala*.

5. Quest. *Of the number of men, that Saul gathered together for this battell against Amalek.*

1. *Iosephus* saith, there were 40. thousand of Israel, and 30. thousand of Iudah, wherein he committeth a double error, both



both in lessening the nūber of Israel, which were 200. thousand, and augmenting the number of the tribe of Iudah, which was but ten thousand. 2. The tribe of Iudah is rehearsed apart, some thinke because they were the slowest in this seruice, *Pellican*. some, because they were the most valiant in battell, and the more populous tribe: *Osiand*. but the best reason is yeilded before, c. 11:6. because they of Iudah confined vpon the Philistims, and so were employed in defending of their coasts, and could not spare so many men for their number, as the rest of the tribes. *Iun*.

6. Quest. v. 5. *Why Saul did choose to fight with Amalek in the valley.*

1. Some doe read, he did lay waite by the riuer, *L.P.* or *set watch by the riuer*. *Ioseph*. following the *Septuag.* *Genev.* but it is better translated, he did *skirmish* or *contend*. *Iun. Pag.* for the word here vsed *iareb*, commeth not of *arab*, to lay waite, but of *rhub*, to contend: and though *nachal* signifie both a valley, and a brooke or riuer, which vseth to runne in the valley, yet it is most like it was in the valley, which was a fitter place to encampe in then by the riuer. 2. Now the reason why Saul encamped in the valley, was not, either because he was somewhat doubtfull what to doe, and so slacked the time, as some of the Hebrewes: or so much to lie in waite for the Amalekites, and so to surprise them both by open battel, and by secret ambushments, *Pellican*. *Ioseph*. but because the Kenites, whome he wished to auoid, dwelt in the hills in the way to Amalek. Numb. 24. 21. *Iun*. he declineth the mountaines, least it might haue bene preiudiciall to the Kenites.

Hebrewes skirmishes.

7. Quest. v. 6. *Why and when Saul spake to the Kenites to depart.*

1. These Kenites were the nation of whom came Hobab Moses father in law, who is called a Kenite, Iud. 1. 16. they dwelt, not some among the tribe of Iudah, some among the Amalekites: *Pellican*. *Osiand*. but they dwelt in the south parts of Iudah bordering vpon Amalek, Iud. 16. they vsed to dwell in tents, and so might conveniently remooue from one place

to an other : and of them came the Rechabites in Ieremies time, that dwelt in tents. Ierem. 35. *Pellic.* 2. Saul spake vnto them, as soone as he came to the cities & cuntries of Amalek. Some thinke, that Saul was come vp to the principall or chief citie of Amalek, as they doe interpret the former verse : *Ofstand. Pellican.* but this verse sheweth that it must be vnderstoode of some of the vtmost cities of Amalek, because the Kenites dwelt not so high in the Amalekites countrey, but vpon the hills in the way thither. *Iun.* 3. The reason is here rendred, why the Kenites are spared, because they shewed mercie to Israel : for Hobab the Kenite did aid them with his counsell, and guided and conducted them in the wildernesse. *Exod.* 18. *Numb.* 10. 31. So the Amalekites are bequeathed to destruction for their inhumanitie, and vnkindnes toward Israel, and the Kenites for shewing kindnes are spared. 4. And this morally teacheth, that God will not forget the offences and seruices of loue extended toward his Saints : and that the godly should seperate themselves from the societie and fellowship of the wicked, least they be ouertaken in their iudgements. *Ofstand.*

8. Quest. v. 8. *Whether Saul vterly destroyed Amalek,*

1. *Iosephus* thinketh, that Saul put all the Amalekites to the sword, and gaue not ouer till he had made an ende of them all. *lib.* 6. c. 8. and some other thinke that Saul went ouer all the land of the Amalekites from one side to an other, killing and slaying : *Pellican.* but this is not true, for afterwards Dauid, while he sojourned among the Philistims inuaded the Amalekites, c. 27. 8. and the Amalekites burnt Ziklag, c. 30. 1. Dauids citie: therefore Amalek was not thoroughly destroyed. 2. Therefore we vnderstand, that Saul onely put those to the sword, which came against him, the king with his people : and whereas it is said, he smote them from Havilah to Shur, that is before Egypt : he describeth not the coast of Arabia, which Saul smote, for Havilah is a countrey of Arabia, and Sur is the vtmost bound thereof toward Egypt, as appeareth, *Gen.* 25. 18. but onely that region, where Saul met with the Amalekites that came against him. *Iun.*

9. Quest.

9. Quest. v. 8. *Whether Saul sinned in sparing Agag the king of the Amalekites.*

1. Some doe excuse Saul herein, that he might spare Agag, to the intent that he might slay him in the sight of all Israel, as Ioshuah did the five kings of the Cananites, causing the people to set their feet vpon them, Iosh. 10. 24. and this may seeme more probable, because Samuel did not reprocue Saul for sparing of the king, but for sauing the best of the cattell: *Pellican*, but this opinion can not be iustified, for this was contrarie to Gods commandement to spare any man, as it was to haue compassion of the cattell. 2. Therefore it beeing agreed vpon that Saul herein offended, some thinke he did it of a couetous minde, that Agag might bewray vnto Saul, where his treasure was: as some Hebrewes. *Iosephus* thinketh he had compassion of him, because he saw him to be a goodly person: but it is like, that Saul did it in a couetous minde, as he saued the best of the cattell: and as Saul against Gods commandement presumed to saue Agag aliue, so the people by his example were bold to take the same course with the best of the cattell. *Ioseph.*

10. Quest. v. 9. *Which of the cattell Saul spared.*

1. The word *misbenim* the Latine corruptly translateth, *pepercit vestibus*, he spared *their garmets*, the Septuag. with as little reason readeth *ἡ δὲ σφαγὰς, ferculorum*, the *messes*: the most read *pinguibus*, the fat beasts: as *Chal. Ar. Pag. Genev.* but the word is better translated *secundarios*, the beasts of the second sort: *Iun.* as the word is taken, 1. Chron. 15. 18. where the Leuites of the second order are named,

2. The next word *carim*, *Iunius* translateth, *ovium duces*, the ringleaders of the flocke, that the rest might follow the better: and his reason is, because this word is often in Scripture applied metaphorically to the heades of the people, 2. king. 11. 4. but *carim* properly signifieth lambes, as Psal. 37. 20. and Ezech. 39. 18. and though by a metaphor it is applied in that sense to men, yet it is here taken in the proper and vsuall sense, mention beeing made of cattell: as the most of the interpreters doe read. *V. A. P. B. G.*

3. As they saued the King of the men, and the best of the

cattell, so also they kept to themselues every good thing beside of their household stuffe, and whatsoeuer was pretious, and to be desired: like as Achan was entised with the sight of the goodly Babylonish garment, and the wedge of gold in Iericho: the like offence Saul here committeth in sauing that, which by the Lord was bequeathed to destruction, as the citie of Iericho was. *Pellican.*

11. Quest. v. 11. *How the Lord is said
to repent.*

1. God properly is not said to repent, as man repenteth, as v. 29. it is said he repenteth not: but this is spoken to our capacitie, after an humane phrase. *Iun.* 2. Or God is said to repent, because he so seemeth vnto vs to repent, when any thing goeth contrarie to his temporall election. *Genevens.* 3. He is saide to repent, not in respect of his counsell, which is constant and immutable, euen in things that are mutable: *Pellican.* but in respect of the thing which is altered and changed, which he so decreed should be changed: *Borr.* so as *Augustine* saith, *pœnitudo Dei est mutandorum immutabilis ratio*: the repentance of God, is an vnchangeable course, of things changeable: as here God changed not concerning Saul, for he had decreed that the kingdome should not continue in his posteritie: but Saul changed, in forgetting his dutie and obedience toward God: so Gods decree concerning Saul was vnchangeable, he foresaw that Saul would fall away, and decreed the innouation of the kingdome: but Saul was changeable, and the kingdome changed, Gods decree remained vnchangeable. 4. Further, because repentance is ioyned with greefe: by this is signified the Lords greefe, as it were, for Saul, that by his disobedience had made himselfe vnworthie of the kingdome. *Osiand.* 5. Man indeede changeth often, because as he himselfe is mutable, so are his counsells: and because things may fall out otherwise, then he thought: but God is both of an immutable nature, and his prescience can not be frustrate or deceiued, neither can any thing fall out otherwise, then he hath decreed. *Borr.*

12. Quest. v. 12. *Of the place which Saul made
him in Garmel.*

1. Some thinke, that he there set vp a triumphant pillar, or monument of the victorie, *Hierom.* as taking the honour thereof



thereof vnto himselfe, and not giuing due thanks vnto God: *Ostand*, but this Carmel beeing in Iudah, it seemeth that Saul would not haue chosen that place, rather then his owne tribe and territorie of Benjamin, to set vp any such triumphant monument in. 2. Some thinke, that Saul made some stay there; to diuide the pray and spoile among the people: *Vat*. but it seemeth by the bleating of the sheepe, and the lowing of the oxen afterward, that the pray was not diuided yet: and Saul afterward excused himselfe, that they had reserued them for sacrifice. v. 14. 3. So neither is it like that Saul made him a place, that is, there built an altar vnto God, as some Hebrewes thinke: for by his answer made vnto Samuel, it appeareth, that he had not yet sacrificed. 4. Therefore the place (which in Hebrew properly signifieth an hand, that is, a space or elbow as it were of ground) which Saul made, was some conuenient plot of ground, where Saul refreshed his hoast, beeing newly returned from battell: for he staid not there long, but from thence went to Gilgal. *Iun*.

13. Quest. v. 12. *Of Carmel where Saul made his place.*

1. This word *Carmel*, is sometime taken appellatiuely in Scripture: and it signifieth, a Greene eare of corne, *Leuit. 2. 14.* or *purple colour*; *Cantic. 7. 5.* sometime it is taken for a fertile or fruitfull field, as *Isa. 10. 18.* *carmilo*; his fruitfull fields. 2. But here it is a proper name of a towne in Iudah, *Iosh. 15. 55.* which was in the way, as they returned from Amalek. *Iun*. 3. There was an other Carmel, which bounded Zebulun, Issachar, and Assher, *Iosu. 18. 24.* which was diuerse from this Carmel: for that was toward the Sea westward, as that place of Ioshua sheweth, famous for the confession of Baals priests there by the Prophet Elias, *1 king. 18.* the other was South neere vnto mount Seir in the tribe of Iudah, *Berr.* in *Iosh. 18. 24.* 4. Yet some doe thinke, that it might be all one Carmel, one ende whereof hung ouer into the Sea, the other reached vp in the land toward mount Thabor. *Masius in Iosh.*

14. Quest. v. 15. *Of Sauls excuse and defence vnto Samuel.*

Sauls hypocrisie here is discovered: 1. in boasting that he had fulfilled Gods commandement, whereas apparatly he had transf-

transgressed it: for this is the manner of hypocrites, when they follow their owne deuises, to say they haue fulfilled the commandement of the Lord. *Bis.* 2. He excuseth himselfe in laying the fault vpon the people, and putting it from himselfe. *Pelican.* 3. He cloaketh and coloureth his couetousnes with a pretense of zeale and religion, as though he had spared the best things for sacrifice. 4. He afterward notwithstanding iustificieth his sinne, as though he had for all this done well, and obeyed the voice of God, v. 22. *Pelican.* 5. He maketh a semblance of sorrow and repentance at the last, but it was farre from true submission, v. 25. *Borr.* 6. He doth all vpon a vaine ostentation, onely desiring that the Prophet would honour him before the people, v. 25. *Osiand.*

15. Quest. v. 23. Of the meaning of the Prophets words, *Rebellion is as the sinne of witchcraft.*

1. The Prophet to amplifie Sauls sinne, compareth it with two great transgressions, of soothsaying and diuining by magickall predictions, and of committing idolatrie: he toucheth two kindes of idolatrie, one inward in the superstition of the minde, called here *even*, which signifieth *a lie or falsehood*, as also *iniustice* or *unrighteousnes*, as the *Sept.* read *adria*, but here it is properly applied to false worship: the other kinde is in the outward adoration of Idols, here called *teraphim*. *Bor.* 2. Some thinke, that here is a comparison made not of the finnes, but of the punishment: that rebellion deserueth as well a capitall punishment, as either Idolatrie or soothsaying: *ex Vatab.* but the Prophet speaketh directly of the sinne it selfe, as before of the vertue of obedience: *to obey is better then sacrifice*, v. 22. 3. The Prophet must be vnderstood not to speake of transgressions, either of ignorance or infirmities, but of the sinne of obstinacie, contumacie, and rebellion, where one knowing the will of God, doth wilfully resist it: for this proceedeth from the same cause, namely, infidelitie, which the other finnes of witchcraft and Idolatrie doe: he which feareth not to breake Gods commandements, doth in a manner not acknowledge the Lord to be God: *Pelican.* and he maketh himselfe wiser then God, as though he could finde out a better way, then the Lord hath prescribed. *Vatab.*

4. By

4. By this then we see, what is to be iudged of the manifold superstitions among the Romanists, & their leauing of Gods commandements to establish their owne traditions: that although they pretend a good intention, yet the wilfull forsaking of the word of God, and his institution, to make way for humane superstitious rites, is as the sinne of *soothsaying* before God. 5. Yet it can not be inferred hereupon, that sinnes are equall, and that euery transgression and disobedience of Gods cōmandement, is equall to the sinne of witchcraft and Idolatrie: but the qualitie of the sinne is rather here to be respected, then the quantitie: for rebellion and obstinacie in what thing soeuer, doth proceed from infidelitie, euen as the sinnes of witchcraft and idolatrie, though not in the same degree: and *Iosephus* doth seeme to expound it thus: that this disobedience of Saul did preiudice his sacrifice, and made it of no value or acceptance with God, as if a soothsayer or Idolater should sacrifice vnto God: as the Prophet in the same sense saith, *he that killeth a bullocke, is as he that smiteth a man*, *Isa. 66. 3.* that is, an hypocrite is no more accepted of God, then a prophane murderer, and wicked person. And this disobedience of Saul, was a sufficient caule to deprivue him of the kingdome, as if he had beene guiltie of soothsaying or Idolatrie.

Contr. Against
the leauing of
Gods word to
establish hu-
mane rites.

16. Quest. v. 24. *Of Sauls repentance, in saying to Samuel, I haue sinned.*

There was great difference betweene Sauls repentance here, and Dauids, 2. Sam. c. 12. who in the very same word saith, *catathi*, I haue sinned. 1. Dauid at the first, as soone as his sinne was shewed vnto him, confessed it, but Saul is hardly brought to acknowledge his sinne, it was a long time first: so he is *sera pœnitentia exemplum*, an example of slow & late repentance. 2. He doth not make a simple and plaine confession, but minseth and extenuateth his sinne, that he feared the people, and so at their instigation did as he did: so hard is it for hypocrites to be brought to make a true confession of their sinne, but to lay the fault vpon others. *Ofiand.* 3. He confesseth his sinne rather for feare, to loose the kingdome, then for greefe that he had offended God: for till such time

as

as Samuel had saide the Lord had reiected and cast him off, Saul would not confesse himselfe in a fault. *Borr.*

17. Quest. v. 25. *How Saul praierh Samuel to take away his sinne.*

1. Some read, *fer, porta, beare my sinne, S. L. V.* but neither Samuel, nor any other Saint, can beare an others sinnes, or make satisfaction for them: but onely Christ, who hath borne our sinnes, and healed our infirmities: others therefore read, *remis, Chal. forgiue, Iun.* but neither hath any man power to forgiue sinnes, but God onely: therefore the best reading is, *take away*, for all these significations the word *nasha*, hath: that is, he desireth to be reconciled vnto God by the Prophet, that by his praier and mediation his sinne might be forgiuen: which he desireth, rather because of the fearefull expectation of the punishment threatned, then for the hatred and detestation of his sinne. 2. But Saul herein goeth somewhat further, then Simon Magus, who depended altogether of Peters prayers, desiring him to pray for him, hauing no heart to pray for himselfe: but here Saul desireth the Prophet onely to goe and pray with him: he will pray himselfe, but he would haue the Prophet also to pray with him. 3. And whereas Saul desireth Samuels assistance then present and liuing, to pray with him and for him: this example doth not giue any warrant, that men should flee to any of the Saints that are departed, to be reconciled vnto God by them, who can not pray with vs beeing absent, and not knowing our necessities, can not pray for vs. *sic fere Pellicau.*

Contr. Against
the invocation
of Saints.

18. Quest. v. 28. *How the kingdome is said to be rent from Saul.*

1. By this present occasion of rending the lappe of Samuels garment, he confirmeth Gods former sentence in the reiection of Saul, *Iun.* not that he was now actually deposed, for he continued king till his dying day: but he was depriued of the right of the kingdome, which was translated to Dauid, though not presently in his owne person, yet in his posteritie and succession: and hereby also may be insinuate the violate death

death of Saul, who should as by force be pulled frō the kingdome, and it rent from him, *Pellie*. 2. And whereas Dauid is said to be better then he, it is not vnderstood of any difference in their nature at all, for we are all by nature the children of wrath, nor so much in respect of outward workes, wherein in some of them Dauid. offended more then Saul, but this is to be taken, both in respect of God, of whome Dauid was better accepted and more fauoured, and his sinnes pardoned, as also of Dauid, that he had a more obedient heart wrought in him by grace, to doe the will of God, and seeke and set forth his glorie: whereas Sauls heart was not sound, but auerse and estranged from God, *sic fere Pellican*.

19. Quest. v. 29. Whether is the better reading: *The eternitie of Israel, or the strength of Israel will not lie.*

1. The word *netzach*, is by the most here translated, *gloria, fortitudo, victorie, strength*: C.B.G.V.P. some referring it vnto God, who gaue Israel power and victorie ouer their enemies: some to the people, that God would not faile them, of their former strength. 2. But seeing *netzach* signifieth also eternitie, as Psal. 49. 20: *They shall not see light or line, ghadh netzach, in eternū, for euer*: that sense is more fit here: because it is more agreeable to the eternitie and constancie of God, not to lie or repent, then properly an effect of his power. 3. Some vnderstand this of the constancie of Gods sentence against Saul, that although a man may in his rage threaten, and yet after repent him, yet it is not so with God: he hath said, and he will performe: *Osand*. yet it is better referred to both the infallible purpose of God in electing of Dauid, as in the reiecting of Saul, *Inn*. 4. And although Gods iudgements are immutable and irrevocable, where there is no repentance, yet vpon our repentance and submission, the Lord is said also to repent him of the euills otherwise determined against vs. *Osand*.

20. Quest. v. 31. *Why Samuel returned with Saul; which he had refused before.*

1. At the first Samuel denied to returne with him, v. 26, least he might haue seemed in shewing such facilitie, to haue approoued his fiare: he did not simply then denie him:

him: but said in effect, that he would not goe with him yet, or at that time: *Osland.* as Christ said, Ioh. 7. 5. *I will not goe up yet to the feast*, and yet afterward went. 2. Some thinke, that because Saul onely required a ciuill honour of Samuel, to honour him in the presence of the people, that Samuel refused not: *Osland.* but seeing that is saide that Saul worshipped God, and Samuel was also present, it is not like but that Samuel worshipped God also with Saul, as *Iosephus* well noteth, *c. 7. lib. 6. de antiquit.* 3. But yet though Samuel vouchsafed his presence to Saul in prayer, he did not pray for the restoring of the kingdome to Saul, or for the reuerfing of Gods sentence: for then he had praied against the will of God: but onely he assisteth Saul in his prophetically office, according to the will of God. *Pellican.* 4. One reason also of Samuels returning might be, to see iust execution done vpon Agag the king of Amalek, whome Samuel hewed in pieces before the Lord. *Borr.* 5. This reuerent and respectiue behauour of Samuel toward Saul, sheweth that the ministers of God should yeild outward honour euen vnto euill Magistrates, contrarie to the practise of that proud man of sinne, that hath disgraced, accursed, and trampled vpon with his feete, good Princes, Emperours, and Kings, the Lords Anointed. *Osland.*

21. Quest. Of Agags behauiour and speech before Samuel.

1. Whereas it is said, he came *mighedanoth daintily, or delicately*, the sense can not be, that he came *requir, trembling*, as afraid of death, as *Lat. Septuag.* for it seemeth by his speech that he did not looke for death at Samuels hand, a weake old man: some make the contrarie sense, that he came pleasantly, *Genevens.* as contemning death, *Osland.* but rather it is vnderstood, that he came delicately apparelled, and adorned as a king, *Vatab. Iun.* as fearing nothing lesse then death. 2. Concerning his speech, *the bitterness of death is passed*: some thinke he spake it, as bewailing the bitterness of death, which he was like to suffer, as saying *a bitter death*: so *R. Levi. Iosep. Lat. Septuag.* some thinke he came confidently, as making no account of death. *Osland.* But he rather thought there was now no feare of death, but that the danger was ouer, seeing he came from a valiant captaine to a weake old man, *Iun.* and the

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the same mercifull and clement, beeing the Lords Prophet.
Pelican.

22. Quest. v. 33. Of Samuels hewing Agag
in pieces.

1. *Iosephus* saith onely, that Samuel commanded him to be slaine in Gilgal: but the text is otherwise, that Samuel commanded Agag to be brought vnto him, who (with his owne hands) hewed him in pieces. 2. This Samuel did beeing Iudge of Israel, to execute the sentence of God pronounced against Amalek, which was neglected by Saul: that it might also be a terrour to other kings, that they persecute not the people of God: *Pelican*, and this was agreeable also to the law, that willeth the witnesse hand to be first vpon the malefactor: so Samuel as a witnesse before the Lord, of the crueltie of Agag against the Lords people, doth lay his hand first vpon him. *Borr.* 3. But yet as Samuel was a Leuite and a Prophet, this example was extraordinarie, and not now to be imitated, *Osiand.* for if *S. Paul* forbid a Bishop to be a striker, 1. Tim. 3. 3. much lesse is it fit that he should kil or put to death. The ancient Constitutions of the Church haue provided, that no Cleargie man should so much as come vnto the place, *Vbi quisquam pro reatu sui qualitate interficiendus est: where any man is to be put to death for his offence.* Concil. Matiscon. 2. c. 19. And againe it was thus decreed, Concil. Antisiodor. c. 33. *Non licet presbytero ad trepatium, ubi rei torquentur, stare: It is not lawfull for a Presbyter (or Minister) to stand by the racke, where offenders are tortured.* And, Can. 34. *Non licet illi in iudicio sedere, ubi homo ad mortem traditur: it is not lawfull for him to sit in iudgement, where a man is deliuered to death.* Yea, the Canons were so straight herein, that they did forbid any Cleargie man to exercise, *eam chirurgie partem, qua ad vstionem, vel incisionem ducit: that part of Chirurgie, which leadeth one to searing or incision.* Concil. Lateran. sub Innocent. 3. c. 18.

22. Quest. v. 35. How it is said Samuel came no more
to see Saul vntill the day of his death, seeing
he saw him againe afterward,
chap. 19. 22.

1. Some referre these words, vntill the day of his death,
to

Reconcil.

to that apparition of a counterfait Samuel, c. 28. what that time saw Saul, and spake with him: but neither was that Samuel: and that word, *ghad iom*, vntill the day, doth no more prooue, that Samuel sawe Saul at the day of his death, then that Michol had a child then: of whome it is said, that shee had no child vntill the day of her death, 2. Sam. 6. 23. *Mar.* 2. Others thinke, that Samuel died not long after, which was the cause he came no more at him, *Pellican*. But it is euident that Samuel liued a good while after this, it may be some yeares, as appeareth by the many persecutions of Dauid by the hād of Saul, before Samuel died, c. 25. 1. 3. Some expound it thus, that Samuel came not to Saul, any more, though Saul came where Samuel was: *Genevensf.* but it is rather vnderstood of the ende and manner of Samuels coming, then of the act of coming and going: that Samuel came not to visit and see Saul, as he had vsed to doe before time, to consult with him about the affaires of the kingdome, *Osiand.* and to giue him direction from God, *Inn.* 5. Of this strangenes betweene them there were two speciall causes: the one in Samuel, because he knew that the Lord had cast off Saul from being king, and therefore he did forbear to visit him in that familiar manner: *Borr.* the other was in Saul, who hated Samuel, because he had brought him such an heauie message, as the propertie of Tyrants is to loue and reward their flatterers, and to hate their friends, that deale plainly with them, and tell them the truth, *Pellican*. 6. *Iosephus* is here deceiued, who saith, that Saul after this neuer came into Samuels fight: c. 9. 1. 6. and yet as forgetting himselfe, c. 14. he reporting that storie which followeth chap. 19. how Saul came to Ramah, where Samuel was, writeth how Saul prophesied before Samuel: *lib. 6. de antiqu. Iudaic. c. 14.* The meaning therefore is, that Samuel had no conference with Saul, as before, to giue him instruction and direction, no not at that time when Saul prophesied in his fight.

23. Quest. v. 35. *Why Samuel mourned for Saul.*

1. He mourned not so much for Saul, because he was reiected and deposed from the kingdome, for he knew that the sentence of God was irreuocable, and that had beene, to be

discon-

discontented with the Lords will. *Borr.* 2. But he lamenteth the hardnes of Sauls impenitent heart, seeing him to goe on in his sinne without any remorse, as it was euident in the persecuting of Dauid. *Pellican.* 3. As also he did foresee the miserie that Saul was like to fall vnto, not onely the losse of the kingdome, but of his life also. *Borr.* 4. Yea, and Samuel, though he knew, that Gods sentence for the reiecting of Saul from the kingdome could not be reuerfed, yet he might entreat for the forgiuenes of his sinne, with the which Samuel was so much grieved and displeased, c. 15. 11. 5. Herein Samuel sheweth his tender and louing affection, that sorroweth for the miserie of Saul, which succeeded him in the gouernment: so farre was he from enuying his kingdome. *Ofiand.*

ORDIPIOLOPDIORICEA

CHAP. XVI.

1. Quest. v. 2. *Whether Samuel feared to doe, as the Lord commanded him, saying,
How can I goe?*

1. **S**OME note this to haue beene an infirmitie in Samuel: *Iosephus* saith, that Samuel said he was afraid to goe: for God taketh not away all infirmities from the Saints in this life. *Ofiand.* But it is not like, that Samuel hauing had such experience of Gods assistance, was so timorous, that he distrusted Gods defense, seeing he had a speciall commandement and warrant from God. 2. Therefore this question moued by Samuel, proceedeth not from any doubt or diffidence, but from a desire to be instructed, by what way and meanes with the least danger this busines might be compassed: *Borr.* like as Marie, after shee had heard the Angels salutation: asked, how that could be, not doubting of the effect, but desirous for her further confirmation to vnderstand the manner.

2. Quest. v. 2. *Whether Samuel went to offer sacrifice or to celebrate onely a feast.*

1. *Iunius* (all the other Interpreters here translating the word *zabach*, to sacrifice) readeth, *ad celebrandum convivium: to celebrate a feast*: his reasons are these. First, because in the most corrupt times, it was not lawfull to sacrifice, but

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where

where the Arke was, sauing in the high places : secondly, sacrifices were publike, but this was priuate within Ishai his house : thirdly, it may be added, Ishai is inuited to the sacrifice, whereat the Priests onely and the Ministers of the altar were present. But to these obiections it may be answered : first, that though ordinarily, and when the Arke was setled, it was not lawfull to sacrifice any where els, then at the Tabernacle : yet by Gods extraordinarie direction, the Prophets did sacrifice other where, as Elias did, 1. king. 18. especially in those times, when the Arke and Tabernacle were asunder, as is before shewed; and there was greater libertie for peace offerings, then other sacrifices. c. 9. qu. 3. Secondly, though the feast after the sacrifice might be in Ishai his house, it is not necessarie to imagine, that the sacrifice also was there offered. Thirdly, Samuel biddeth them not to the sacrifice it selfe, but to the feast after the sacrifice, as the *Chalde* translateth, and *Iosephus* expoundeth, which is called the sacrifice, because the feast was made of the remainder of the peace offerings, and eucharisticall sacrifices. 2. Therefore their opinion seemeth more probable, which thinke that Samuel pretended to offer sacrifice : 1. because it is added, I am come to doe sacrifice *to the Lord*, which phrase shieweth that it was a sacred and religious act : 2. they are bidden also to sanctifie themselves, as by washing of their bodies and raiment, and by taking heede that they touch no vncleane thing, according to the law: *Of. and*. 3. it had beene no sufficient excuse, for so graue a Prophet, to say he went to keepe a feast : 4. neither had it beene necessarie for him to carie a bullocke with him to that ende : but to sacrifice with, it was fittest to take a bullocke, which was seperated before and sequestred to that ende : 5. beside the religious yfe & practise of the Prophet sheweth as much, whose custome was to begin the waightie and graue affaires of the kingdome with sacrifice, as he did at the first designation of Saul to be King, c. 9. and at his solemne inauguration, c. 11. *Pellican*.

3. *Quest. v. 2. Whether Samuel dissembled in saying he was come to sacrifice.*

Three things doe excuse, or rather iustifie Samuels act herein. 1. In respect of the author of this counsell, which was God, who comandeth not sinne to be done, neither is the

author.

author of any euill: Samuel therefore no more lied beeing bidden thus to say by the Lord, then he can be saide to commit murder, whome the Lord biddeth to kill. 2. The ende is to be considered, it is vnlawfull to lie or dissemble of malice, to the hurt of our brother: but this semblance here vsed by Samuel, brought no such inconuenience with it, none receiued any hurt by it. *Ofiand.* 3. But most of all, the manner of this action doth make Samuels excuse lawfull: for he telleth no vntruth, but onely concealeth some part of the truth: for indeede he sacrificed, but that was not the chiefe nor onely end of his comming; and thus in great and waighie affaires to conceale somewhat, and not to vtter all, it is prouidencie, not hypocrisie. *Pellican.* So the Prophet Ieremie beeing asked by the Princes what communication he had with the King, onely telleth them, that he had entreated him, that he might not returne to Iehonathans house to die there, but the rest of the conference he vttered not. *Ier.* 38. 27.

4. Quest. v. 4. *Why the Elders of the citie were astonished at Samuels comming.*

1. Some read onely that the Elders were gathered together at Samuels comming, *Chal.* and *Iosephus* to the same ende, *magno hominum comitatu salutatui est: he was saluted by a great companie of men:* but the words following shew, that they were afraid, in saying, *commest thou peaceably?* and the word *charad*, signifieth to tremble, to be moued, or astonished. 2. They were astonished, by reason of the place, because Samuel vsed not to come thither, *Genevens.* or of the time, he came at an extraordinarie & vnwoonted season, *Pellic.* and the occasion might trouble them: they might feare, least some grieuous sinne had beene committed among the, and that the Prophet was sent of God, to be the minister of some great iudgement or punishment. *Uatab.*

5. Quest. *Of Samuels error, in taking Eliab the eldest sonne of Ishai, to be the Lords anointed.*

1. Samuel in saying the Lords anointed is before him, meaneth, that he was chosen and approoued of God to be anointed king: *Iun.* as that which a man loueth, he casteth his eie

vpon, that which he hateth, he turneth his eyes from. *Berr.*
 2. But herein Samuel speaketh vnaduisedly of himselfe, with-
 our Gods warrant, as Nathan did to Dauid, when he encour-
 aged him to build God an house, 2. Sam. 7. 3. *Iun.* 3. Sa-
 muel looked to the outward stature, lineaments, and propor-
 tion of his bodie, which indeede are comely ornaments in
 Magistrates and gouernours, but the inward parts and gifts
 of the minde are more to be respected, vnto the which the
 Lord looketh, and not to the outward man. *Osiand.* 4. And
 Samuel had experience alreadie of a king, in the outward
 comelines and stature of the bodie, exceeding all others, and
 none in Israel to be compared with him, yet God was not
 pleased with him, neither were the inwards parts of his mind
 answerable to the outward shew: no more were Eliabs, as
 may appeare by his ynkinde and vncourteous cariage toward
 Dauid, c. 17. 28.

6. Quest. v. 10. Of the number of Ishai
 his sonnes.

1. *Iosephus* thinketh, that Ishai had onely seauen sonnes,
 fixe beside Dauid, and he to be the seauenth: and nameth all
 the seauen much according to the names set downe, 2. Chr.
 2. 15. which are these: Eliab, called also Elihu, 1. Chr. 27. 18.
 Abinadab, whome *Iosephus* calleth Aminadab, Shammah,
 called also Shinnah, 1. Chr. 2. 13. Nathaneel; Rasdai, whom
Iosephus calleth Rael, and Ozem, with *Iosephus* Asiam: these
 fixe are said to be Ishai his sonnes, and Dauid the seauenth. 1.
 Chron. 2. 2. But whereas here seauen of his sonnes were
 brought before Samuel, before Dauid came, and c. 16. 12. I-
 shai is saide directly to haue eight sonnes: to reconcile this
 doubt, the eight is supposed to haue bene one of the elder
 brothers sonnes, it may be Ionadab the sonne of Shammah,
 whereof mention is made, 2. Sam. 13. 3. for in the Hebrew
 phrase, nephewes were called sonnes, *Iun.*

Reconcil.

7. Quest. v. 12. Of Dauids ruddie or red colour, whe-
 ther it were of his haire, or of
 his face.

1. Some thinke that his haire was of red colour, both in
 his head and beard: *Pellican* as the Latine also readeth, *rufus*,
 red,

red, and *Innuus*, which properly is referred to the haire: *Iosephus* thinketh he was of yellow colour: *ρυξανς*, of fire colour, as the *Septuag.* all these seeme to vnderstand this description of his red colour of his haire. 2. But I rather thinke that he was of a ruddie countenance, as *B.G.* translate, *rubens*, *A.P.* or *rubicundus*: *Ofiand.* that is, ruddie, or reddish: my reasons are these, 1. because Dauid is here described to be a comely person, as these two are ioyned together, c. 17. 42. *He was ruddie, and of a comely face*: but the rednes of the haire belonged not to his comelines: especially seeing that in those countries, the blackish curled haire was had in more price, as appeareth by Salomons description, *Cautic.* 5. 11. *Utah.* 2. the word here vsed, *admoni*, of *adom*, red, or ruddie, is referred to the ruddines of the bodie: *Lament.* 4. 7. the Nazarites are described to be white as milke, and ruddie bodied as the precious stones: which two colours of whitenes and ruddines withall, doe make a perfect hue.

8. Quest. v. 13, *Of Dauids age, when he was anointed King.*

1. *Iosephus* making Saul to raigne 20. yeaaes after Samuels death, *lib. 6. c. 15. in fine*, must needs suppose Dauid at this time, not to be aboue 10. yeare old, nor yet so much: for Samuel could not liue lesse then two yeares after this, as may appeare by the turbulent affaires, that fell out betweene this time, and Samuels death, c. 25. 1. and Dauid was but thirtie yeare old after Sauls death, when he began to raigne in Hebron, 2. Sam. 5. 6. But it is not like that Dauid at eight or ten yeare old, could doe such exploits, as the killing of the Lyon and beare, which immediatly followed, and the subduing of Goliath: and not long after this he receiued the sword of Goliath of the high Priest, to vse as his weapon, which sheweth, that he was both of strength, and stature: he was also the kings sonne in law before Samuel died, c. 22. 14. 2. Therefore I thinke their opinion more probable, that take Dauid at this time to haue beene about 23. yeares old: *Pellican.* and so would haue as many yeares betweene Dauids first anoynting by Samuel, and his second anoynting by the men of Iudah in Hebron, 1. Sam. 2. as were from that his second anoin-

ting in Hebron, to his third anointing by the men of Israel ouer all Israel, 2. Sam. 5. 7. that is, about seuen yeares. In which space all those troubles, which fell betweene Saul and Dauid, with his exile and banishment, might well be compassed: his age because it is not set downe, cannot be precisely gathered: but vpon the former reasons, it is like he exceeded twentie yeares.

9. Quest. v. 13. *Whether Dauid were anointed before his brethren.*

1. Some thinke, that he was not, and whereas it is saide in the text, that Samuel anointed him in the middes of his brethren, they expound it thus; that he anointed one among the brethren: *Ut ab.* that is, the last of all the brethren, *Pellican.* But beside that the phrase more properly giueth this sense, that in the middes of his brethren, that is, in their presence, and before them Dauid was anointed: so the *Septuag.* translate *bekereb, ἐν μέσῳ*, in the middes, and the *Chald. inter,* among: so much is gathered also out of the text, that all the brethren sate downe together at the feast, as *Iosephus* also obserueth, as Samuel had said, vers. 11, *We will not sit downe till he come hither.*

2. *Iosephus* further saith, that Samuel hauing placed Dauid next vnto him at the table, he should round him in the eare, that God had appointed him to be King, and forthwith powdered the anointing oyle vpon him: but seeing he was anointed before his brethren; whereby Dauids brethren perceined, what the Prophet intended, to what ende should he haue concealed the words? And further, seeing the Israelites, when they anointed Dauid king, could repeate the wordes which Samuel vsed at his first anointing, which were these: *The Lord hath said to thee, thou shalt feede my people Israel, and thou shalt be a captain ouer Israel,* 2. Sam. 5. 2. it is like these wordes were not whispered in Dauids eare, for howe then should they come to the notice of all Israel.

3. Wherefore some thinke it more probable, that Samuel both spak vnto him in the audience of his brethren, & anointed him in their sight: yet they might not greatly regard it, nor thinke the Prophet did it seriously, but contemned it, as appeareth by Eliabs vnkinde entertainment of Dauid in the campe.

came after this, c. 17. 28. Like as Iosephs brethren regarded not his dreames, but Iakob onely laide them to his heart: neither would the Pharisies and Iewes acknowledge Christ, of whome Dauid was a type, for their Messiah and King. *Osland.*

4. Now then, whereas some thinke, that Dauid was not so much as anointed before his brethren, but before they fate downe, *Chimch.* some that he was anointed before them, but they knewe not what was done, *Ioseph.* I take the way betweene both: that they sawe Dauid to be anointed before them, but vnderstood nothing concerning the kingdome: for then Eliab would not haue carried himselfe so insolently against him afterward, chap. 17. but when they heard Dauid to sing propheticall songs, they might thinke that he was anointed to be a Prophet: but that Dauid knew himselfe nothing concerning the kingdome, it hath no shew: for the word of promise was annexed to the outward signe of his anointing: those words which Samuel spake to Dauid, might afterward be published by Samuel or Dauid himselfe. And if all Dauids brethren had beene acquainted with this secret, it could not haue beene kept from Saul: seeing as it appeareth by Eliab, they were enuious against Dauid. *Mart.*

10. Quest. v. 13. *Of the spirit of God, that came upon Dauid after his anointing.*

1. By the *spirit*, we vnderstand the excellent graces and gifts of the spirit, which now Dauid was endued with, and made fit for the kingdome, and Saul thereof deprivied, being reiected from the kingdom: as the gift of fortitude and magnanimitie, *Natab.* whereby he feared not to encounter with a lyon and a beare. 2. He had the gift of prophesie, *Ioseph.* whereby he beganne to endite and sing diuine Psalmes and hymnes to the praise of God, *Osland.* 3. The blessing of God was with Dauid, and his spirit assisted him, *quâ omnia feliciter ageret, whereby he did all things happily: Bor.* prouidently & prosperously: for so the word *zalach* signifieth, *to prosper: Ar.* and *to come vpon.* 4. Beside, the spirit of God came in a further degree vpon Dauid, then it rested vpon Saul, for

it framed Dauids heart to obedience vnto the will of God, *Pelican*. and it wrought in him true sanctification, which Saul had not, but onely receiued for the time certaine heroi. call gifts, and temporarie graces of the spirit.

II. Quest. v. 14. *Of the euill spirit of the Lord that was sent vpon Saul.*

1. Some thinke it is called *the euill spirit of the Lord*, because God also was the creator of them, yet not as they are euill: *Vatab.* but whereas two phrases are here vsed, an euill spirit from the Lord, and an euill spirit of God; the meaning appeareth to be, that it is called the euill spirit of God, because it was sent of God. 2. Some here speake of permission, that God suffered the euill spirit to come vpon Saul to vex him: *Vatab.* but the phrase, from the Lord, importeth more then permission. 3. Some doe here vse a distinction, that both the good spirit, and the euill spirit are sent of God, and haue their power and commission from him, but with this difference, that the things which the good spirits of God worke, are of themselves pleasing and acceptable vnto God: but the things which the euill spirit enterpriseth, are not of themselves to Gods liking, as they are wrought by Sathan, but as they make for the manifestation of Gods will, and the reuelation of his iust iudgement: in which respect they are said to be sent of God: *Borr.* so that the very wicked and euill spirits are at Gods commandement to execute his will, *Genevens.* 4. It will be objected, that the punishing of sinne, and the execution of Gods iudgements, is a thing pleasing vnto God, & therefore Sathans worke and ministerie should be to his liking: to this I answer by a double distinction: first, the worke it selfe is to be considered, then the worker: for the worke, the Lord is more enclined to mercie then to iudgement, and the works of mercie are more peculiar vnto God, then the works of iudgement: therefore when the Lord punisheth, he is said to bring forth, *zar maghaſtehn, opus extraneum, his strange or forren worke*, Isa. 28. 21. therefore Sathan is made the minister, not of Gods peculiar worke of mercie, but of Gods strange worke of iudgement: whereof the good Angels sometime are ministers also, but ofner of mercie:

Of the difference of working in the good and euill spirits

and

& they are chiefly employed in punishing of the wicked : but Sathan is vsed both in punishing them , and in chastising also and trying the seruants of God, as we haue *Iob* for an example. Secondly, concerning the worker, the seruice of the Angels is acceptable vnto God , because they doe it both willingly, and to a good ende, beeing mouued with a zeale vnto Gods glorie, but Satan is forced against his will many times, and what he doth, though God turne it to his glorie, yet Sathan doth it of malice and enuie vnto man, and therefore his seruice and ministerie is not absolutely accepted and pleasing vnto God. 5. Further, there is a double worke to be considered in the euill ministring spirits, for either they are ministers of outward punishments onely, as in vexing and afflicting the bodie, so they worke by *inimission*, and sending frō God, or they also egge and tempt vnto euill, so they worke onely by the *permission* and sufferance of God: *Borr. Vatab.* both these waies was Saul assaulted by Sathan : for both his bodie was vexed, and his minde tempted.

12. Quest. v. 14. *How Saul was vexed of the euill spirit.*

1. Some doe thinke, that Saul was troubled onely with melancholike and frantike fitts : *corripuit eum per quadam intervalla melancholicum furor*, the rage of melancholy did invade him at times : and this was the spirit that troubled and vexed him, the spirit of furie and enuie : as in Scripture the spirit of infirmitie is taken for the infirmitie it selfe. *Osiand.* But there was more in Saul, then fitts of melancholy, as the phrase sheweth, that an euill spirit from God vexed him : it was therefore more then a naturall worke. 2. This therefore was Sauls ma'adie, first the conscience of his sinne troubled him : *Borr.* then he was tormented with the spirit of enuie and ambition, beeing grieued with the losse of the kingdom, and by this vexation of his minde, he fell into furie and phrensie: *Pellican.* further Sathan thus disquieting his minde, did worke also vpon the distemperature of his bodie, and his melancholy passions might helpe thereunto : *Pellican.* beside, Sathan as *Iosephus* thinketh, might vexe for the time and torture his bodie, that he seemed sometime to be as it were suffoca-

suffocated of the spirit. In this miserable taking then was Saul: 1. perplexed with the conscience of his sinne: 2. tormented with ambition and griefe for the losse of the kingdom: 3. hence was bred melancholy, and thereupon frensie, and immoderate rage: 4. his bodie also as vexed and disquieted by the euill spirit, wherewith he seemed as it were possessed for the time. *Pellican.*

13. Quest. v. 16. *Of the force and wonderfull operation of Dauids musike, in allaying of Sauls maladie.*

1. Because it is saide, that Saul should finde ease, by the playing with the hand vpon the harpe, and that when Dauid plaied, the euill spirit departed, we must not thinke, that musicall foundes and melodie haue any force to driue away euills, *Pellican*, no more then it was like, that Tobie draue away the deuill with the perfume of the broyled liuer of a fish: for, as the Apostle saith, *The weapons of our warfare are not carnall*, 2. Cor. 10. 4. spirituall euills are not chased away with carnall meanes. Such a like conceit there was in time of superstition of bells, that the sound of them was good to purge and cleare the aire of euill spirits. 2. But Musike hath a wonderfull force, in working vpon the affections: either to stirre them vp, if it be loud and running musike, such as is vsed in warre, or to allay them by soft and sober musike: as *Pythagoras* is saide by such musike to haue restored a frantike young man to his wits: so *Terpander*, *Arion*, and *Ismenius* the Thebane musician, are reported to haue reduced barbarous and sauage men, to a ciuill kinde of life. *Berr.* 3. Dauids pleasant harmonie therefore first naturally allayed Sauls melancholy passions, and cheared and reuiued his dead and pensiue spirits, which were the instruments of Sathans working. *Pellican.* 4. And beside this, Dauid by his godly songs and prayers did also preuaile to chase away the euill spirit that concurred with that naturall distemperature in Saul: as *Iosephus* well noteth, that Dauid with his voice and instrument did sing sacred hymnes: the sound of the musike aliaied the naturall passion, the voice of the sacred hymne did cause an intermission of Sathans worke. 4. Here in this Dauid was

a true

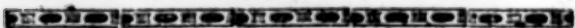
a true type and figure of the very Messiah, by whose sweete voice many deuills were cast out in the daies of his flesh, and now by the voice of his Gospel Sathan is cast out of the soules and hearts of men: not for a time, as out of Saul, to returne againe, but he is for euer vanquished and subdued vnto vs. 5. But howsoever Dauids musike were effectually for the time present, this was but an easing of Saul for the time, it was no perfect cure: wherein appeareth the carnall counsell of Sauls seruants, that onely provided for his corporall ease, not seeking for his spirituall comfort: they should first haue sent for Samuel the Lords Prophet, to haue praised for Saul, and comforted him in God, and then haue provided a musician for his recreation. *Of and.* Much like vnto them, are such carnall friends and assistants of them that are sicke in these daies, who first counsell them to seeke out vnto the Physitian, the Minister and man of God, is the last that is consulted with for the health of their soules. 6. Yet herein they deserued commendation, that though they sawe evidently that Saul was vexed with an euill spirit, yet they did not seeke to expell one deuill with an other, or to runne vnto witches, as many in these daies vse to doe, therein shewing their great impietie and infidelitie against the Lord: from which kind of deuillish professors Saul was alwaies auerse, and even after his falling away, did banish such out of Israel: which example may be a good admonition vnto such witchmongers, that if Saul not in Gods fauour, yet hated forcerers, they can not thinke that they are in Gods fauour, louing those whom the Lord hateth.

Against running
to witches.

14. Quest. v. 18. *How Dauid came to be made
knowne to Saul.*

1. Whereas it followeth, *thou answered one of his seruants, and said, I haue seene a sonne of Ishai, Iunius* thinketh that this might be Jonathan, who had the first notice of Dauid: but then it seemeth he should not haue bene called, one of Sauls seruants, or young men: and beside it may be gathered, chap. 18. 1. that Jonathan had then onely the first sight and knowledge of Dauid, when his heart was knitt vnto him. It was rather, as it should seeme, some of Sauls ordinarie followers

followers and seruants, that gaue this intelligence of Dauid.
 2. And further, whereas *Iunius* thinketh, that Dauid was knowne now to be a warrelike man by that exploit which he did against Goliath, which storie following in the next chapter, he taketh to be set out of place, and to haue beene done before this: it is not necessarie so to applie these words, which rather may haue relation to his more then warrelike feates, in slaying the lyon and the beare, which might be done before this, Gods spirit beginning to worke in him.
 3. Gods prouidence herein appeareth, in bringing Dauid to Sauls court, that he might be acquainted with the affaires of estate, before he tooke vpon him the kingdome: *Borr.* as also that Dauids patience, humilitie, wisdom, might be diuersly exercised and tried: that first he might be humbled, and afterward exalted. *Genevens.*



CHAP. XVII.

1. Quest. v. 4. Why Goliath is called habenaïm, betweene two.

1. **T**He most Interpreters vnderstand it to be so spoken, because he came betweene the two armies, *A.P.V.* supplying the word armies: but because he is said to come forth from the Philistims campe, it should seeme superfluous, to adde, betweene the two armies: as also for the same reason, the *Chalde* reading, *from betweene them*, seemeth not to be so proper, because he is saide also to come forth from the armie of the Philistims. 2. But the Latine translatour readeth *spurius*, a bastard, without any shew of reason, or ground. 3. Some thinke it to be spoken of his great stature, that he was as bigge as two, *Pellican*, but the description of his great stature followeth afterward. 4. Therefore I rather approoue *Iunius* reading, that he is called *habenaïm*, that is, *duellator*, because he challenged any hand to hand, that the combate might be betweene two; as his challenge is set out and proclaimed, v. 8, 9, 10. *Giue me a man that we may fight together:* so the *Sept.* giue the sense, reading *avartēs*, a mightie man, a champion: for the word *benaim*, becing of the mal-

masculine gender, can not agree with *machanoth*, armies, or camps, beeing of the feminine: and the article set before *habanaim*, noteth some speciall description of the man.

2. Quest. v. 4. *Of Goliaths stature.*

1. Whereas it is saide in the text, that he was fixe cubits, and an hand breadth high, that is, counting after the common cubit, three yards and an hand high, *Iosephus* is deceived that maketh him but foure cubits high, and an hand breadth, *lib. 6. de antiquis. c. 10.* 2. It is like, seeing this Goliath was of Gath, that he was of the generation of the Anakims, who beeing expelled out of Israel, yet remained in Azzah, Gath, and Ashdod, *Iosh. 11. 22. Ofand.* 3. As his bodie was huge and vast, so was his armour: his brigandine or brestplate, called *kashkashim*, of the similitude of fish skales, weighed fivie thousand shekels of brasse, which counting after the common shekel, which was halfe an ounce, amounteth to an 156. pound, 4. ounces, and his speare head, weighing fixe hundred shekels, maketh 18. 3. quarters: *Genevens.* wherein appeareth the great strength of this gyant, whole armour and weapons, if all of them were reckoned, weighed not lesse then 200. pound waight: more then any other could beare: yet he was able to walke vp and downe with it, and to weild himselfe and his armour: yet this armour of prooffe could not defend him frō the stone out of Dauids sling: for there is no strength nor counsell against God.

3. Quest. v. 6. *Whether it were Goliaths sheild, which he caried betweene his shoulders, or what other part of his armour it was.*

1. The *mass* doe here read, a sheild of brasse betweene his shoulders: *A.P.L.S.B.G.* but his sheild was borne before him by his armour bearer, v. 7. as captaines haue their pages that beare their targets: and the word *chidon*, *Iosh. 8. 18.* is by *Montan.* and *Pagnin* in that place translated a speare, not a sheild. 2. Some thinke that it was the hinder part of the helmet, which hung downe betweene the shoulders, and covered them as a sheild: *Uatab.* but that part of the helmet, which

which commeth out, vseth to be before for safegard of the face, which if it were turned behinde would be comberfome

3. *Innius* calleth it *humeralis*, a shoulder piece: but the same word, *Iosh. 8. 18.* and *Ierem. 6. 23.* he taketh for a speare: and whereas *v. 45.* *Dauid* saith to *Goliath*, thou comest to me with a speare, and *chidon*, if it had beene the shoulder piece, that was not in *Dauids* sight, he would rather haue spoken of his brigandine or brestplate, that was before him, and in his view.

4. Therefore I rather preferre the reading of the *Chal.* which calleth it a *speare or iavelin of brasse*: both because the word is so taken, *Iosh. 8. 18.* where *Ioshua* lift vp his speare for a signe, & *Iob 41. 19.* where it is said, that the *Leuiathan* of the sea laugheth at the shaking of *chidon*, the speare: *Iosephus* also saith, he carried his speare betweene his shoulders, It seemeth therefore that he had both a speare or launce in the one hand, and a iavelin or trunchin of brasse, which he caried betweene his shoulders with the other.

4. Quest. v. 8. *Why Goliath saith, Am not I a Philistim.*

1. *Ionathas Syrus* thinketh, that this *Goliath* was that *Philistim*, which had before killed *Eli* his sonnes, and taken the *Arke*, and therefore he saith in a vaunting manner, *Am not I that Philistim*: but that exploit seemeth to haue beene done to long before, almost fourtie yeares: considering also that the brother of this *Goliath* was slaine by one of *Dauids* worthies, toward the ende of *Dauids* raigne, *2. Sam. 21. 19.* which was very neare eightie yeres from the death of *Eli* his sonnes.

2. The most read, *Am not I a Philistim*: but it had beene no great matter, for him to be a *Philistim*: the *Israelites* had no cause to be afraid of every ordinarie *Philistim*.

3. Therefore *Vasabius* readeth well, *Am not I, Petistens ille*, that *Philistim*: and as the *Chalde* interpreteth, *Am not I Goliath the Philistim*: that is, that famous *Philistim*, which hath done so many great exploits among them? *Vatab.*

5. Quest.

5. Quest. v. 10. Of Goliaths challenge, that prouoked
Israel to fight hand to hand.

This kind of challenge is much displeasing vnto God, as proceeding of pride, and tending vnto mischief: 1. which use of putting the triall of the common cause vpon the hazard of two, or some few, was taken vp first among the Gentiles: as the Romanes and the Albani did set out each of them three champions, that by their aduenture, the generall cause of both nations should be swaied: or carried, which of them should haue dominion ouer the other, and which of them should be in subiection. 2. And for the most part it is found by experience, that they which prouoke and challenge others, to such kind of single combates, which are called *monomachies*, are foiled, and goe by the worse. So Abner prouoking Ioab to set out some of his men to fight, which he calleth playing, (and vpon his motion twelue were sent out of each side) was put to the worse: likewise in the same place and at the same time, Asahel pursuing Abner, and prouoking him, whome he instantly entreated to giue ouer, and not to wrge him, was slaine by Abner. 2. Sam. 2. The like successe had the gyants of the Philistims, which chalenged Israel in the daies of Dauid: Abishai slew Ishiborob: Sibbechai encountered Saph, and Elhanah, Lahmi the brother of Goliath, and Jonathan ouercame a gyant, with fixe fingers and toes vpon each hand and foote, fowre and twentie in all: all which were champions set forth by the Philistims to challenge Israel, 2. Sam. 23. 3. The reasons why such monomachies are vnlawfull, are these. 1. Such doe tempt God, wilfully offering themselves to daunger: as it is found among the decrees ascribed to Nicolaus I. *Monomachiam sellantes tenent Deum, They which follow monomachie doe tempt God*: and this Canon is repeated in the decrees, *part. 2. c. 1. q. 5. c. 22.* 2. Such are lifted vp in pride, and doe boast of their strength. 3. Men in this case are hired and waged to be champions, and so they set their life to sale. 4. They encounter together rashly, & in rage, and so many times end their daies in wrath and malice, which is a most fearefull thing. 5. Vpon such combates the death of the one partie assuredly followeth, and so they are guiltie of murder & shedding of blood: these fowre last reasons are well touched in the *Later. Counsel*, p. 1. c. 20.

What is to be
thought of monomachies,
that is, of sole
and singular
combates.

in

in these words, and to this effect: *Detestabiles ferias vel munda-
dinas, quas torneamenta vocant, &c. fieri prohibemus*: Those
detestable solemnities, and as it were faires, which they call
turneaments, we forbid to be held, in the which souldiers vse
to be hired, and to make ostentation of their strength, doe
rashly encounter together, whereupon followeth the slaughter
and deaths of men. 6. By this we may see, what is to be
deemed of that old vse, which hath beene frequent and com-
mon in times past, when men for triall of their titles, or to
purge them of some defamations, would hire their champi-
ons to trie it out at the swords point. Much also to be mil-
ked is that outrageous challenging of one another into the
field, and that many times vpon very small or no occasions:
wherein they sinne against God in their presuming vpon their
strength, against their brethren, in seeking their destruction,
and against themselues, in putting their life willingly into
danger, beeing forced thereunto by no necessitie at all.

6. Quest. v. 12. *Of the age of Ishai.*

1. Some read, *he was taken for an old man in the daies of
Saul*: B. G. because the words are thus in the Hebrew, *he was
an old man going among men*: as though this should be the
meaning, that *he went for an old man among men*, according
to our English phrase: but the word *ba*, going, is taken in an
other sence, for *growing* and *going* in yeares, as it is saide of
Abraham, *he was going, or growing in daies*. 2. Some inter-
pret, that he was counted among those that bare office: but
the mentioning of his eight sonnes rather gaue occasion to
speake of his age, then of his authoritie. 3. But the *Chalde*
reading, he was bimbred, *bibechirais*, among the choise, or
young men, maketh a cleane contrarie sence: for Ishai is here
directly said to be old, and aged in respect of other men. 4.
Wherefore the meaning of these words, *going among men*,
signifieth that he was going and growne in yeares, as the La-
tine readeth, *grandævus*, aged, and *senim, proventus*, growne:
where must be supplied out of other places, *baianimim*, in
daies, or yeares.

7. Quest. v. 15. *Why David was sent backe from Saul to feede his fashers*

fleepe.

1. *Iunior*, who thinketh that this storie is transposed, and that David had first killed Goliath, before he went to serue Saul; thus readeth, that *David went and came from Sauls companie, or retinue*: that is, during this battell he often went and came beeing sent of his father to visit his brethren in the campe. But this is not like, that David was sent vnto the campe before that time, when he encountred with Goliath: for then he could not choose but to haue heard the boasting speeches of the vaine glorious Philistim before, seeing he came forth morning and euening, and all the hoast did ring of it: and the word beeing *meghal*, which signifieth, *de cum*, *from with Saul*, sheweth rather that David was come from beeing with, or following of Saul. 2. Therefore the meaning rather is, that David who had gone before to Saul, and was entertained of him, at this time was returned home to his father: which some thinke was done, because Saul was now recouered of his madde fits, and had no neede of him, and so sent him home againe: *Ofiand*. but it appeareth to be otherwise, c. 18. 10. that Saul was not cured of his fits, which came vpon him againe: some thinke therefore, that Saul sent David away by turnes, as his fits intermitted, and so sent for him againe: *Borr*. but that is not like, for Saul entertained him into his seruice, and made him his armour beater, which sheweth that he staid still with Saul, and went not away, before this time: therefore it is more likely that these two were the causes of Davids returne, first because during this warre, Saul attended rather vpon warrelike feates, then muscalle sounds, and therefore was content to dismisse David: *Pellie*. his minde beeing wholly bent vpon warre, was not so much disquieted with other cogitations: As also, because Saul had three other of Ishai his sonnes, beeing content with them, as *Iosephus* noteth, he sent home David to be a comfort to his aged father. 3. Now herein Gods prouidence appeareth, that would not haue David (whom he had appointed for the confusion of Goliath) to be brought vp in the seats of armes, but still to lead a rurall and pastorall life, that this victorie beeing atcheiued by so weake a meanes, might wholly be as-

cribed vnto God. *Bor.* And Dauids humilitie is manifest, who hauing liued in Sauls court, acquainted with a delicate courtiers life, could frame himselfe againe to this rusticall trade of keeping sheepe: as Moses in the like case hauing liued 40. yeares in Pharaohs court, spent as many more in keeping his father in lawes sheepe.

8. Quest. v. 16. *How Goliath vaunted himselfe
40. daies together.*

1. God so disposed, that fourtie daies should be thus spent, that thereby occasion should be offered of sending Dauid vnto the campe, to visit his brethren, by whome the Lord had appointed this conquest of Goliath should be obtained. *Bor.* 2. Likewise the more the Israelites were in feare, and the greater that their perplexitie was, the more famous was the victorie and deliuerance, which they did not expect. *Ofs. and.* 3. Further herein evidently appeareth the great change and alteration that was in Saul, how the spirit of God had forsaken him, and of a valiant and couragious man, and of an heroicall spirit, he was growne to be a dastard and coward, that whereas before in one day he had slaine almost 40. thousand of the Philistines, he now is 40. daies together afraid at the sight of one man. *Pellican.*

9. Quest. v. 18. *Wherefore David is bidden to
take a pledge of his brethren.*

According to the diuers significations of the word *herabon*, there are diuers expositions of these words. 1. It signifieth a sorting or mingling, and so some read, *learn with whom they are ranked and sorted.* *Lat.* but it is like, that Ishai did know of what companie they were, and vnder what captain, seeing he sendeth him a present of ten fresh cheeses. 2. *Usabim* taketh it to be spoken of those diuers things which he carried with him: but that is prescribed before what he should beare with him. 3. The word therefore here properly signifieth a pledge: of the same signification, with the Hebrew word *herabon*, Gen. 38. 17: where the word *arrabon*, a pledge or earnest penie, seemeth to be deriued: so interpret.

Ar. Pag. And they which take it for a pledge, some expound it of the token, which he receiued to goe in and out to his brethren in the armie without suspicion: *Pellic.* some of the pledges, which his brethren had laied to pawne for their necessities: as the *Septuag.* much what to that sense read, *know, is as χρῆμα, what things they neede:* but the fittest interpretation is, that he should bring some token or pledge from them, as a signe of their welfare: *Jun.* as the *Chald.* paraphrast interpreteth, *thou shalt bring their welfare,* that is, bring tidings how they fare: or bring commendations from them. *O. sand.*

10. Quest. v. 19. *Of the valley of Elah, where the campe of Israel lay.*

1. Some doe make it an appellatiue word: but because there is great vncertentie what kind of tree Elah should signifie, some taking it for the Terobinth or turpentine tree, as *Hierome*, some for the chefnut tree, some for Ilex the holme tree, some for an oake, *Jun.* and *Vatab.* with the *Septuag.* I think it is more safe to retain the Hebrew word, as *A. P. B. G.* especially seeing it is the proper name of the valley: it is most like to be so called of the oakes there growing. 2. Where it is said, they were in the valley, it must not be so strictly taken, that they pitched in the valley it selfe: for the hoast of Israel stood vpon a mountaine, & the Philistims on an other mountaine ouer against them, v. 3. but they encamped toward or vpon the valley, which lay betweene both the campes, as *Iosephus* noteth. 3. The most read, they were fighting with the Philistims, *A. P. L. S.* but seeing the Israelites fled away at the sight of Goliath, and he for the space of 40. daies together vaunted himselfe, it is not like that the annies had yet met, or that they skirmished together, as *Oflander* thinketh: but onely had set their battell in aray, the one against the other, v. 21. therefore the better reading is, that they were bellantes, *Jun.* or belligorantes, *Vatab.* or inuenies bellum, *Chal.* they were warring rather then fighting: for the word *lacham* signifieth both.

Reconcil.

11. Quest. v. 20. To what place of the campe Dauid first came.

1. Some take the word *mabegalah*, for a proper name: the Latine translatur calleth it *Magala*: but c. 26. 5. where the same word is vsed, there he interpreteth it *tentorium*, Saul lay in his tent: it was not then a proper name of a place, for Saul also had his *mabagal*, that is, such a place of the campe.
 2. Some take it for *vallum*, the trench or fort. *A.P.* 3. Some for *locum castrorum*, the place where the tents were. *Chal. Vatab.* 4. Others read, he came within the compasse of the hoast: *B.G.* but yet Dauid was not come to the hoast, as v. 22. he went from hence into the hoast. 5. Therefore, that place is meant hereby where the cariage with the carts, and other impediments lay: *bagalah* signifieth a cart, as 2. Sam. 6. 3. *mabaghalah* the compasse or circuit, where the carts stand, and sometime it signifieth, the tract or beaten way made with carts, as Isai 26. 7. the *Septuag.* sometime expresse it by the word *στρογγύλωσις*, which signifieth *rotunditatem*, the roundnesse or compasse; sometime by the word *λατῆρα*, a cart, 1. Sam. 26. 5. It seemeth it was the place where the carts and cariage lay, which was as a fort and defense vnto the campe, for it is said, v. 22. that Dauid left his things there with the keeper of the carriage. And Saul lay asleepe in that place, where the cariage and other such things lay, that he might be in more safety and securitie, for feare of Dauids breaking in vpon him. 1. Sam. 26. 5. *Iun.*

12. Quest. v. 25. Of the rewards, which Saul offered to him that would encounter with Goliath.

1. It is fit and requisite, that rewards should be propounded vnto those which shall offer their seruice in the defense of the Commonwealth: for although we can not deserue an euerlasting reward at the hands of God, yet a temporarie reward may be deserued at the hands of men: and such rewards may be respected and aimed at, though chiefly the glorie of God, and the good of his Church, ought to moue euery one to performe his dutie. 2. Now the rewards which Saul proclaimeth are three, to ioine him in affinitie: in making him his sonne in lawe, in endowing him with

with riches, and enfranchising his house: as in setting it free from taxes and other impositions, *Genevens.* and so advancing it to the state of nobilitie. *Chald. Inn. 3.* But herein Sauls inconstancie and leuitie appeared, who was liberall in promising, but slow in performing, as it is euident in his vnkind cariage toward Dauid afterward. *Martyr.*

13. Quest. v. 26. *Whether Dauid were mooued with the reward to fight with Goliath.*

1. Dauid was not incited or stirred vp by the hope of the reward, which yet a priuate man may safely respect, but the honour of God, and the loue of the people of God mooued him: and therefore where he saith, *What should be done to the man that killeth this Philistim?* he saith thus in effect, what neede any such reward to be promised, the indignitie which the people of God, and the reproach which they beare at the hand of this Philistim, is sufficient to prouoke any man. *Inn. 2.* And Dauid yeeldeth two reasons of this his resolution, one taken from the person of the Philistim, who was an vncircumcised person, and a stranger from Israel; the other from the person of the Israelites, who were the people of the liuing God: and therefore this reproach was not to be endured. *Inn. 3.* So the honour of God, and the reproach of the people mooued him, not the consideration of the reward: as *Chrysostome* saith, *non vincebatur Dauid his pollicitationibus*, Dauid was not wonne with these promises. *hom. 20. ad Rom.* Whereof this may be an argument, that comming before Saul, he maketh no mention of any reward, neither requireth any graunt or promise from the king. *Martyr.*

14. Quest. v. 28. *Of Eliab Dauids eldest brothers vnkind behauiour toward him.*

1. Some thinke, that Eliab might speake thus of loue to Dauid, that hee should not put himselfe vpon so great a daunger: *ex Martyr.* but by the rough wordes which he vseth, and vntrue surmises, it is euident that Eliab spake of enuie, and with great indignation. 2. And this might

be the cause, why Eliab enuied Dauid, because he was aduanced to the kings seruice and court, and he beeing the Elder brother was neglected. *Martyr.* 3. And Dauid is blamed for that, wherein he was to be commended, that leauing his flocke with a keeper for a time, at his fathers commandement, he came to visit his brethren: yea, he taketh vpon him to iudge Dauids heart and affection, imputing that to his pride and malice, which proceeded from the spirit of God in him. *Martyr.* 4. Thus Dauid first was enuied of his owne brethren, herein beeing a type of Christ, who was reiectcd of the Iewes, beeing as it were the eldest brethren, and was receiued of the Gentiles. *Pellican.*

15. Quest. v. 28. Of these words of Eliab to Dauid, *With whome hast thou left those few sheepe in the wildernes?* vpon what occasion it is lawfull for a Pastor to leaue his flocke.

This care and charge which Dauid had of his flocke; doth (beeing morally applied) shew, what dutie is required of the spirituall Pastor toward his people, and what causes of absence are allowable, and when he ought not to be absent: First, that Pastors ought not long to absent themselves from their charges, but their necessarie occasions of absence beeing once ouer, they are bound in conscience to returne to their places, these reasons grounded vpon the word of God, and agreeable to the continuall practise of the Church of Christ, doe euidently conuince.

1. Great is the daunger, which accrueth and groweth vnto the Pastors themselves, if any of those soules, which are comitted to their charge, doe perish in their absence through their negligence: as the Prophet Ezechiel sheweth, *When I shall say vnto the wicked, O wicked man, thou shalt die the death, if thou dost not speake, and admonish the wicked of his way, that wicked man shall die for his iniquitie, but his blood will I require at thy hand:* Ezech. 33. 8. I doe wonder how negligent Pastors, when they doe read this place, can passe it ouer without trembling, seeing what danger they incurre, in omitting to admonish the people committed vnto them: for as *Hierome* well saith, *Deuinculum pecoris, ignominia pastoris:*

Horii: The losse of the flocke, is the shame of the shepheard: *Epist. ad Furiam*. euen his euerlasting shame and confusion, without Gods great mercie.

2. The absence and negligence of the Pastor, proceedeth from want of loue toward the flocke, and he which loueth not the flocke, loueth not him whose flocke it is: and therefore our Sauour saith to Peter, *If thou lovest me, feede my sheepe*: and therefore *Damasus* said well, *Omnis negligenter pascens toties sibi commendatum dominicum gregem, convincitur summum non amare pastorem*: Euery one negligently feeding the Lords flocke, so often commended vnto him, is found not to loue the cheife shepheard. *Damas. Epist. 4.* And he that loueth not Christ, how can he be assured of Christs loue toward him againe?

3. Let the inconueniences be considered, which do grow by the Pastors absence, the people will soone fall away from zeale to coldnes, from vertue to vice: where good feede is intermitted to be sowed, thistles and weedes will spring vp in stead thereof. This the Apostle found by experience in the Church of the Galatians, while he was absent from them: as he saith, *It is good to loue alwaies earnestly in a good thing, and not onely when I am present with you*: and againe, *I would I were present with you, that I might charge my voice*: for *I am in doubt of you*. *Galat. 4. 18. 20.* It seemeth, that while the Apostle was present, the Galatians were very forward and zealous, but in his absence there zeale and first loue abated: and therefore he wisheth he were among them, that he might change and applie his voice to admonition, or exhortation, as euery mans case required. This is that which *Ambrose* feared, beeing vpon some necessarie occasion absent from his Church: *Eram de vobis anxius, trepidus ne quis me absente per negligentiam caderet, ne quis diaboli insidijs laboretur*: I was carefull for you, fearing least in mine absence any might fall through negligence, and slippe through the lying in waite of Sathan. *serm. 28.* And *Augustine* complaineth, that while he was absent from Hippo, the citizens had lost a certaine godly custome among them, *vestiendi pauperes*, of cloathing and coating the poore. *Epist. 138.* Whereby it is euident, that good things will soone be discontinued, and grow out of vse, where the Pastor is not present to call vpon the people.

4. Adde hereunto, that the more diligent the spirituall aduerſarie is, to ſpoile the ſlocke, the more carefull the Paſtor ſhould be to watch ouer it. Now the Deuill, as *S. Peter* ſaith, *walketh about like a roaring lyon, ſeeking whome he may deuoure*, 1. Pet. 5. 8. And the wolfe then is moſt buſie to inuade the ſlocke, when the Paſtor is not neare at hand to defend them. Therefore *Saint Paul* ſaith, *I know this, that after my departure grievous wolues ſhall enter in among you, not ſparing the ſlocke*. Act. 20. 29. So *Ambroſe* well ſaith, *Lupi explorant paſtoris abſentiam, quia preſentibus paſtoribus oves Chriſti incurſare non poſſunt*: The wolues doe watch the Paſtors abſence, becauſe while the Paſtors are preſent, they can not inuade the ſheepe of Chriſt. *lib. 7. in Luc.* And verily what other cauſe can be yeilded, that in many places of this land, the people are corrupted in religion, and Seminarie Priests, and Ieſuite Friers doe creepe in to peruert and ſeducer many, then the negligence and abſence of many Paſtors in their cures and charges.

5. Further, how neceſſarie the preſence and reſidence of Paſtors and Miniſters in their Churches is, appeareth by the excellencie and price of that object, wherein their cure and charge lyeth: for they are watchmen, not of mens bodies, but of their ſoules, and muſt giue account for them. Hebr. 13. 17. If a ſteward and diſpenſer of things temporall muſt be faithfull, as *Iacob* did watch his ſlocke by day and night, and whatſoeuer periſhed he made it good, Gen. 31. 39. how much more carefull, circumspect, and vigilant ought the diſpenſer of things ſpirituall to be? The Imperiall lawes haue provided that Aduocates ſhould not *evagari*, ſtray out of the cities and places where they practiſed. *Cod. lib. 2. tit. 7. leg. 2.* and for ſouldiers it is provided, *militēs non traſſent aliena negotia*: They ſhould not buſie themſelues with other mens affaires, but attend vpon their owne calling and charge. *Cod. lib. 2. tit. 13. leg. 7.* If they which doe but fight for mens bodies, and ſuch as plead for mens goods, muſt giue ſuch diligent attendance, much more, is the ſame requiſite in thoſe, that are charged with mens ſoules. But now a daies, this at many hands is counted ſo ordinarie and eaſie a thing, to be the Paſtor of ſoules, that a man will require more diligence at his ſeruants handes about his cattell, then many doe.

doe performe in the feeding of soules : God, in his good time, open the eyes of such, that they may see the great danger, which they by their negligence and carelesnesse cast themselves into : and that they may feeble the heauie weight of the burthen of soules, that they may deliuer their owne soules.

6. Lastly, not to heape vp more arguments in so euident a matter : This is not the least thing, which should moue Pastors to be resident among their people : because they giue great offence by their vnnessearie absence, to the Church of God, as seeking rather to feede vpon them, then to feede them : as the Prophet Ezechiel complaineth of such idle shepheards, *Tē eate the fat, and cloath you with the wooll: ye kill them that are fedde, but ye feede not the sheepe.* Ezech. 34. 3. Saint Paul saith to the Corinthians, *I seeke not yours, but you.* 2. Cor. 12. 14. But such as care not for Christs flocke, doe evidently proclaime, that they seeke not them, but theirs. Of this kinde of scandall and offence, *Augustine* had experience in his people of *Hippo* : of whome he thus writeth, *Populus Hipponensis cui me deus forum dedit, ita est ex omni parte infirmus, ut pressura etiam leuioris tribulationis poterit agrotare, cum modo cum regressus sum, periculose scandalizatum comperi de absentia mea* : The people of *Hippo*, whose seruant the Lord hath made me, is so altogether weake, that a little trouble is able to make them very sicke : I found them at my returne, dangerously scandalized with my absence. *Epist. 7.* If the people tooke offence at *Augustines* necessary absence : for without iust cause that holy man would not absent himselfe : much more grieuous is the offence, which is iustly giuen by vnnessearie absence.

Of lawfull and iust causes of the Pastors absence.

Now, whereas it hath been thus shewed, that the presence & residue of Pastors is necessary, both in respect of the great danger, which they incurre thereby, the cause thereof the want of loue, the inconueniences which growe vnto the people, the

the vigilancie of the spirituall aduersarie, the price and excellencie of their charge concerning soules, and the publike offence and scandall, yet are there some occasions, which may lawfully draw the Pastor for a time from his people: and especially these fowre.

1. He may be absent for the publike seruice of the Church, as in beeing present in generall or provinciall Councells, in helping to settle and compound the variances and differences in other Churches, and such like profitable employments. As *S. Paul*, when a man of Macedonia appeared vnto him in a vision, saying, *Come and helpe vs*, tooke it for a sufficient warrant for him to goe into Macedonia, to plant the Gospel there, *Act. 16. 9, 10*. So, (although in this behalf the calling of Apostles and Pastors is much different, the one beeing not limited, the other tied to a charge) yet it is a good occasiō of absence, when the necessitie of other Churches calleth for helpe at some Pastors hands. As *Ambrose* saith, *Non dubius fratres contristari vos, quotiescunq̃, absentem me à vobis necessitas facit*: I doubt not brethren, but that you are grieved, when as necessitie maketh me absent from you, *Ser. 39*. And in an other place: *Alterius Ecclesia necessitatibus evocatus, minime vobis solum studium dependisse videor*, beeing called forth by the necessarie busines of an other Church, I seeme not to haue bestowed on you my wonted care, *Ser. 28*.

2. An other cause of absence is, when the Pastor personally is sought for, and can not remaine among his flocke, without perill of his life, and when his sheepe are become wolues, to rise vp against their own shepheard, *Dauid* though accounted king ouer *Israel*, beeing personally pursued by *Saul*, with whome the *Ziphims* of his owne tribe conspired, *1. Sam. 23*. fled out of the land: and *S. Paul* beeing sought for in *Damascus*, was let downe in a basket by a window. *2. Cor. 11. 33*. *Arhagestas*, (whose life was sought for by his enemies the *Arrians*) did leaue his Church of *Alexandria*, and gaue way for the time, hiding himselfe for the space of fixe yeares in a drie cisterne, and fowre moneths in his fathers tombe: And he himselfe maketh this Apologie: *Quis mihi mirabiliter & diuinitus erepto vitio vertat, quod non in manus me querentium reiecerim, &c.* Who can blame me beeing miraculously deliuered, that I did not cast my selfe into their hands

hands which fought me. *Tripart. hist. lib. 6. c. 22.* This occasion of absence is allowed by the auncient practise of the Church: *Si non suo vitio, sed plebis contradictione aberit à parochia*: If he be absent not by his owne default, but the contradiction and opposition of the people. *Antiochen. can. 18.* Who doubteth therefore, but that those holy Confessours in the late daies of persecution in England, which fled out of the land, seeing the life of the Pastors and Ministers was cheifly sought for, therein were warranted to doe as they did, beeing by this meanes preserved by Gods providence for the restauration of the Church afterwards.

3. A third lawfull cause of absence and discontinuance for a time is, for recouering the health of bodie: for many diseases are helped by the change of aire: and in this case it is lawfull for a man, if the place be such, as agreeth not with the state of his bodie, to leaue the charge altogether, beeing called vnto an other. This cause staied Epaphroditus from the Church of the Philippians, whome, as soone as he was recovered, *S. Paul* sent vnto them, that they might reioice when they saw him. *Philip. 2. 25. 28.* The Ecclesiasticall histoties make mention of Sylvanus, who was made Bishop of Philippolis in Thracia by Atticus Patriarke of Constantinople, but beeing of a thinn bodie, and not able to endure the colde of that countrey, was remooued from thence to Troas, in an hotter climate. *Socrat. lib. 7. c. 37.*

4. A Minister or Pastor may vpon his necessarie priuate occasions lawfully for a time be absent, as in following necessarie suits of law to defend his right, which require his personall attendance, or in attending vpon some court of iustice, where he is impleaded. So *S. Paul* by appeale was sent to Rome, there to make answer for himselfe before Celsar. The Canons of the Church were herein at the first very strict: first, it was not permitted that any of the Cleargie, *ne propter causam suam quamlibet intraret in curiam*, for any cause whatsoever should goe into any court. *Concil. sub Siluest. 1. c. 16.* Afterward more libertie was graunted; that they might goe vnto the Courts and places of iudgement, *ut aut viduis & pauperibus succurrant, aut de verbo dei indices admoneant*: to succour the widowes and poore, or to admonish Iudges of their dutie out of the word of God. *Cabillonens. sub Carol. c.*

11. And this libertie was further enlarged, that one might depart from his cure, *maiorum autoritate indultum*: being drawne and fetched by authoritie. *Pelag. 2. Epist. 2.* It was also decreed, *Concil. Sardicen.* that Priests and Deacons in *Theſſalonicoru civitate non diutius morentur, quam conſtituta tempora per Episcopos*: should stay no longer in the citie of Theſſalonica, then the time appointed by the Biſhops. They were permitted then to stay ſo long about their buſines, as was thought fit, and was limited vnto them. But as theſe ſewre neceſſarie occaſions premixed, doe excuſe the abſence of Paſtors for a ſeaſon: ſo yet they are limited and confined with theſe ſewre reſtrictions.

1. The Paſtor muſt ſee, that he pretend not a neceſſitie without neceſſitie: but it muſt be indeede a more vrgent cauſe, that draweth him from his vrgent buſines at home: for the attending vpon his flocke is a neceſſarie thing, and it muſt not be intermitted but vpon a great neceſſitie: as *Cyprian* ſheweth, *Quoniam ſic rebus vrgentibus detinemur, vt longe iſthinc excurrere: & diu à plebe, cui de divina indulgentia preſummu, abeſſe non datur facultas*: becauſe we are ſo deteined with vrgent buſines, that we can not goe farre away or be abſent from the people, ouer the which God hath ſet v. *lib. 4. epist. 6.*

2. The Paſtor muſt provide, that when neceſſitie calleth him from home, his abſence may by others for that time be ſupplied, that the Church be not left deſtitute. This was *Auguſtines* rule, *They which in time of common daunger reſerue themſelves for better times, doe well; cum alijs non deſunt, per quos miniſterium ſuppleatur, ne ab omnibus deſeratur*: when as others are not wanting, by whome the miniſterie may be ſupplied, that the Church be not forſaken and left deſtitute of all. *Epist. 180.*

3. *Auguſtine* in the ſame Epiſtle ſoemeth to giue another caueat, propounding the example of *Dauid*; *Ne ſe committeret praliorum periculis, & lucerna in Iſrael extingueretur, à ſuis hoc petentibus ſumpſit, non preſumpſit*: *Dauid* that he ſhould not offer himſelfe to the daunger of battell, and ſo the light of Iſrael ſhould be put out, he preſumed not of himſelfe, but aſſumed it as deſired of the people. In ſuch neceſſarie abſence and diſcontinuance of the Paſtor, the conſent of the people

people were fit to be had, though it be not alwaies necessa-
rie: that as the Apostle would haue the man and wife, to be
sequestred for a time the one from the other, but, *yet with
consent*: 1. Cor. 7. 5. so a mutuall consent in the absence of
the Pastor from his Church, to the which he is as it were
married and espoused, were requisite: and so lesse offence
would be taken at it.

4. This time of absence vpon the former iust occasions
would not be long: as before the Apostle would not haue
the married couple one to defraud an other, but *for a time*.
Ambrose saith, *Paucorum dierum occupationibus detentus cuncti
vestro videor defuisse*: being detained from you by the em-
ployment of a few daies, I may seeme to haue beene wan-
ting vnto your assembly. *Serm. 28. Sardicen. con. c. 14.* it was
decreed, *Episcopus per tres dominicos non amplius absit ab Ec-
clesia*: that a Bishop, should not be absent about three Lords
daies from his Church: meaning, whereas *he was not by any
urgent necessitie detained*. And where there was cause of ab-
sence, the cause ceasing, they were estoone to returne
to their charges. Now, as these causes before allead-
ged, may excuse the necessarie absence of Pastors, not conti-
nually, but for a time: so these that follow, which by some
may be pretended, are no sufficient allegations for the Pa-
stors absence.

Causes pretended by some, not sufficient

to warrant or excuse the Pastors absence

1. When there is publike persecution raised against the
Church in generall by hostile inuasion, the life of the Pastors
being not personally sought, when as well the people are
persecuted as the Pastor, in this case he is not to flie, and leaue
his flocke: as *Dauid* when the *Lyon* and beare inuaded his
flocke, did not turne his backe, and leaue them to be a pray,
but manfully withstood them and deliuered his flocke. But
where as our *Saujour* biddeth his Apostles, when they were
persecuted in one citie to flie vnto an other: *Augustine* wise-
ly answereth, making a difference betweene personall and
publike persecution: *Fugiant Christi serui, quod precepit, seu
permisit, cum eorum quis specialiter à persecutoribus quari-*
tur,

tnr. &c. let the seruants of Christ flee, as Christ did command or permit, when any of them is specially sought for by the persecutors: *In communi autem omnium periculo, qui indigent, ne ab his quibus indigent, deserantur:* but in the common danger of all, let not them which stand in neede be forsaken of them, whome they haue neede of. *August. epist. 180.* For by this marke our Sauour describeth an hireling, who when he seeth the wolfe comming, fleeth and leaueth the flocke. *Ioh. 10. 12.*

Whether it be
lawfull for a
Pastor in the
time of pesti-
lence to leaue
his flocke.

2. An other instance may be giuen of the plague and pestilence, when a contagious sicknes hath inuaded the parish, whether the Pastor in this case may not goe aside to preserve himselfe from daunger. In this case a difference must be made betweene priuate men, and such as beare publike office, the one being free, the other bound: for they which are not tied by any office or administration to attend vpon the Church or Common-wealth, may as freely escape from the pestilence by chaunging of place, as from the sword: but otherwise, neither the Pastor from his flocke, nor the Magistrate from his government, can with any better conscience flee away, then the husband from the wife, the father from the children: for all these are comprehended vnder the Apostles rule: *Let every man abide in the same vocation, wherein he is called,* 1. Cor. 2. 20. Therefore he which is called to gouerne, rule, or teach, must not leaue his standing and charge, for that were to depart from his calling. *Gregoris 3.* did giue a good resolution in this case, writing thus to *Bonifacius*, who was desirous to be satisfied, whether in the time of pestilence, they which were yet vntouched, might not escape from the daunger, *fatuum hoc videtur, non enim valet quippiam Dei effugare manum:* This seemeth a foolish part, for no man can escape Gods hand. Ecclesiasticall histories make mention, that in that great and contagious pestilence vnder Galienus, and afterward vnder Maximinus the Emperours, the Gentiles, and Christians were of farre vnlike behauiour: for the Gentiles left their dearest friends halfe dead and aliue, and suffered them to lie vnburi'd, and fledde away: but the Christians staid, performing all duties of charitie, not onely to themselves, but euen to the Gentiles, which were for-

forfaken of their neareft friends. *Nicephor. lib. 6. c. 20. & c. 28. Ensel. lib. 9. c. 8.* Cyprian vpon this occafion, as it feemeth writ his booke *de mortalitate*, perfwading Chriftians not to be afraid of the plague: and among other he vseth thefe three moft notable perfwaſions. Firſt, *Mortalitas iſta, vt Chriſti hoſtibus peſtis eſt, ita Dei ſeruis ſalutaris exceſſus eſt*: this mortalitie, as it is a plague to the enemies of Chriſt, ſo it is an wholeſome departure vnto the ſeruants of God. It ſkil- ledi not, if a man be prepared, what death he dieth of, for he is ſure howſoeuer he dieth, that he goeth vnto reſt. Againe, ſaith he, *mentes humani generis examinans, &c.* it examineth mens hearts, and trieth their charitie, whether maſters will forſake their ſeruants, one kinfman an other, the phyſicians the ſicke. God ſendeth the peſtilence to take triall of mens charitie, and faithfulneſſe in their ſeueral callings, which if the plague doe fray them from, a greater plague remaineth for them. Thirdly, *Exercitia ſunt nobis iſta, non funera, contemptu mortis præparant ad coronam*: theſe are not dead cor- ſes, but liuely experiments vnto vs, by the contempt of death preparing vs to the crowne of martyrdom. By ſuch and the like perfwaſions, that holy Martyr dealt with the Chriſti- ans, not for feare of the peſtilence to forſake their duties and calling.

Therefore vpon the former reaſon it appeareth, that the plague or peſtilence is no ſufficient impulſiue, to driue the Paſtor from his charge and calling. But whether the Mini- ſter is bound in particular perſonally to viſit all, which are infected, it is another queſtion: wherein I incline rather to thinke that he is not ſo bound: 1. becauſe he is the Mini- ſter of the whole congregation, which is to be attended vpon, which he cannot doe without great daunger, if he goe to every infected houſe. 2. he is to reſpect his owne fami- ly, and not to bring them into daunger: which if he ſhould be careleſſe of to provide for the ſaſetie and good of his fami- ly, herein he ſhould come ſarre ſhort of the very Infidels, and be much worſe herein then they, as the Apoſtle inſua- ueth, 1. Timoth. 5. 3. vneſſe God haue giuen vnto him ſuch an eſpeciall confidence and aſſurance, whereby he fee- leth himſelfe as it were called to this extraordinarie worke of

of charitie, as some I confesse haue had, and may yet haue, it is presumption for a man to offer himselfe to the stroke of Gods Angel: seeing Balaams asse declined the way where the Angel stood with a drawne sword: which sheweth, that where our speciall calling and dutie holdeth vs not, we may safely decline all occasions of danger.

protest

3. A third ~~point~~ of abience is, that a man may haue diuers cures, and so can not yeeld his corporall presence and attendance vnto them all: but this allegation may be retorted; for the hauing of many cures and Churches, doth not excuse the Pastors abience, but for the same cause it is vnlawfull to possesse many Churches, because the Pastor can not be present to doe his dutie to all: which reason was vsed in a Synod of Mentz, c. 64. *Cum vnus pluribus ecclesiis curam impendere necessarium nequeat*: seeing one can not sufficiently care for many Churches. But such will aske what Scripture we haue against them: I would therefore that these texts were diligently considered, as first, Esch. 34.4. from whence this argument may be enforced, they are no good shepheards that doe not strengthen the weake, nor heale the sickle, nor bind vp the broken, nor seeke that which was lost: but such as hold many Churches, and attend not vpon the flocke, can not performe these duties: for how can they beeing absent, confirme the weake, restore the bruised in conscience, and bring home them that are seduced? Again, they are no good shepheards which feede themselves, and feede not the flocke, Esch. 34.8. which liue of the tithes and offerings of the people, but giue them not spirituall foode againe: but such are they which yerely receiue an hundred, two hundred, or more pounds out of a parish, and scarce giue them once a quarter a sermon: what is this els, but, *negotiationis, & turpis lucri proprium*, a kind of merchandise and gaine, as it is called *Nicen. concil. 2. c. 15*. If such should examine their conscience, they will finde, that it is not the loue of Christ, or of the flocke, but the loue of lucre and commoditie, and a meere couetous minde, that maketh them hunt for so many Churches: they are not my wordes, but vttered in the Laterane Councell held vnder Alexander, *part. 1. cap. 13*. in very corrupt times, *Quia nonnulli modum auaritia non ponentes, & plures ecclesias nituntur acquirere, &c.* because some finding

no measure of their couetousnesse, doe seeke to get many Churches. Further, seeing in Scripture Ministers are called *pastores*, Eph. 4. 11. Pastors, shepheards, the very name sheweth how vnfit, yea & vnpossible a thing it is, for one to watch ouer many Churches, seeing one shepheard can not feede or keepe more then one flocke. Lastly, Ministers professing the Gospel, should be ashamed herein to come short of that care which the superstitious Romanists haue professed: as in the Synod of Colen vnder *Adolphus, Medium*. 3. c. 9. thus it was decreed: *Prohibendum est otiosum illud & insatiabile studium conseruandi multa beneficia, &c.* That idle and vnfatiable desire of heaping together many benefices hauing cure of soules is to be restrained: And then these reasons are added, *Vnde populus fidelis grauiter scandalizatur, spoliantur Ecclesie debitis ministerijs, fundatorum frustratur voluntas, qui laborare in Ecclesia volunt excluduntur, &c.* Whereupon the faithfull people is grieuously scandalized, the Churches spoiled of the due seruices, the minde of the founders is frustrate, and they which would labour in the Church are excluded. These fowre great inconueniences, or rather annoiances, do accompanie & follow *non residencie*, and pluralities: 1. The offence and scandall of the people of God, who are much grieved, to see how greedie many are to eate the milke of the flocke, and yet are carelesse to feede them againe: but the Apostle would haue vs to giue no offence to the Church of God, 1. Cor. 10. 32. and our Sauour Christ pronounceth woe vnto those, by whome offence commeth, Maeth. 18. 7. 2. By this meanes the Churches are not duly serued, but the word of God vpon this occasion is pretious in many places: he that enioyeth two or more Churches, in some of them must needs take wages, and doe no seruice: S. Paul saith in deede to the Corinth. *I robbed other Churches, and tooke wages of them, so doe you ser- uice*, 2. Cor. 11. 8. But three things are here to be considered: 1. that Paul was an Apostle, and was not tied to any paticular Church: 2. that where he had preached, he left them sufficient Pastors and teachers of their owne, to water that which he had plantedi: 3. he robbed them not against their wil, they voluntarily contributed toward the reliefe of the Apostle, yet so as sufficient remained for the maintenance of their owne Pastors. But all things are vnlike in this robbie of Churches,

ches, which is vsed now a daies: so that, what the Apostle said in a good and commendable sense, in these is verified to their reproach, that they robbe some Churches, to doe others seruice: which kinde of robbetrie, if it be well considered, carieth with it a greater inconuenience, then any other wrong in a mans goods: for that tendeth but to the damage and losse of the helps of the bodily life; but this bringeth with it a worse consequent, in depriuing the soule of the necessarie foode thereof.

3. A third inconuenience is, that the minde of the first founders is frustrate: whether we vnderstand the first founder of tithes, which was God himselfe by his seruant Moses; or the late founders since the time of the Gospel, godly and Christian Emperours, and faithfull and beleueing people, who all gaue tithes to the Church, to this ende, that they might receiue spirituall things for temporall: and as they impart vnto the Pastor of their outward goods, so he should dispense vnto them of his spirituall graces: therefore the Apostle calleth it a communicating concerning the matter of giuing and receiuing. Philip. 4. 15. 4. Lastly, by this occasion of *non residence* and pluralities, many sufficient and profitable men are excluded, who would labour willingly in the Lords vineyard, but that no man hireth them. It is not in this case, as when the halt and lame waited about the poole of Bethesda to be healed: every one as he was strongest, stepped in first, and the diseased creeple was excluded, Ioh. 5. 7. for many that are lame in respect of their gifts, doe thrust into the poole of the Church, before others that are sounder: And as the fort of Sion, was held by the blind & lame against Dauid, 2. Sam. 5. 8. so is the Sion of the Church occupied by some both blind and lame in their gifts, and the Seers are kept out. Thus that saying of S. Paul is fulfilled now a daies: *They exclude you, that you should altogether loue them*, Gal. 4. 17. They which appropriate many Churches to themselves, exclude the people from other Pastors, that they should onely depend vpon them.

4. A fourth allegation and excuse will be this, that many doe giue necessarie attendance vpon their Lords, in their families, and in doing seruice vnto great men, and so are forced

eed to be absent from their Cures. But as the former excuse fauoured of couetoufneffe, so this of ambition. It bewraieith a discontented and aspiring minde: for if the Apostle Saint Pauls rule were followed, *Godlines is great riches, if a man be content with that he hath*, 1. Timoth. 6. 6. such would set vp their rest, beeing thankfull for that lot and portion, which God hath sent them, not ayming at a fairer marke. And, if they which thus alleadge would thoroughly examine themselves, they will finde, that it is not the loue of the seruice or attendance which they giue, but their owne aspiring minde, which draweth them from their Cures: they seeke with Diatrephes, to haue the preheminence among their brethren, and by their seruice to attaine vnto the ~~summe~~ places of the Church. Otherwise Noble men might be serued with those, which haue no charges; at the least they might haue their turnes, as the Chaplins of the Kipps Maiesties honourable household, and so neede not, notwithstanding their attendance, to be long absent from their flockes: for it seemeth a very vnreasonable thing, that they should receiue their wages in one place; and performe their seruice in an other. Concerning this ambitious desire of men in aspiring still vnto greater places, *Leo* hath a notable decree, *Epistol. 82. c. 8. Si quis mediocritate sedis sua despecta, administrationem loci celebrioris ambieris, non solum à cathedra pellatur aliena, sed carebit & propria, ut nec illis præsidoat, quos per auaritiā concupivit, nec illis, quos per superbiam spreuit*: If any Bishop (and by the same rule any other Minister) despising the ~~honours~~ of his owne seate, doe aspire vnto the government of a more famous place, he shall not onely misse of that, but want his owne, that he may neither be set ouer those whome he ambitiously couetted, nor ouer those, whome he proudly despised. But yet this decree toucheth not those, which either, *exhortatione sacerdotum*, by the aduise and perswasion of the Ministers in generall, *Antith. decret. or maiorum auctoritate inducti*: beeing induced by the authoritie of the cheife gouernours, *Pelag. 2. Epist. 2.* are called and remooued from their places: otherwise for Pastors to frequent cities, and to liue in famous places, absenting themselves from their

highest.

manenisse.

charges, to hunt for greater preferment, it affordeth them no excuse, but maketh them more inexcusable: As it was well decreed in the Chalcedon Councell, *Can. 23. de Clericis, qui diutius in urbe Constantinopolitana immorarentur, decrevit synodus, &c.* Concerning Clergie men, which stay long in the Citie of Constantinople, the Synod hath decreed, that the defender of the Church of Constantinople, doe command them to depart, & if they be vnwilling, compell them. Thus much by occasion of Eliabs wordes to Dauid, reproouing him for leauing of his sheepe, of these three points: 1. of the necessitie of the presence of the Pastors with their sheepe: 2. vpon what iust occasions they may be absent: 3. what excuses of absence are not sufficient. Now further, because it is said before that Dauid ~~had~~ left his sheepe with a keeper, v. 20. and Eliab asketh with whome he had left his few sheepe, v. 28. as seeming to rest satisfied for that, if he had deputed any in his place to take care of his sheepe: this question also would briefly be touched, whether the Pastors absence may be fully and sufficiently supplied by the deputation of others in their stead.

16. *Quest. Whether the Pastors absence may be supplied by others.*

Against this custome of substituting others, which are called Vicars or Curates in the Pastors place: first, that place in the Gospel is vrged by *Damasus*, of the good shepheard, which calleth his owne sheepe by name, and leadeth them out: and the sheepe heare his voice: they know not the voice of a stranger, Ioh. 10. 3. and he prooueth the same by the example of our Sauour, *Ipse, ipse inquam ovem perdisam quasi-vit, inuenit, & proprijs humeris reportavit*: he, euen he himselfe I say, did seeke the lost sheepe, and found it, and caried it home vpon his owne shoulders. Luk. 15. 5. *Damas. epist. 4.* the consideration hereof, gaue occasion that it was thus decreed, *Præcipimus, ne conductitijs presbyteris Ecclesie committantur*: We enioyne that Churches be not committed to hiring Priests, *Eugen. decret. 11.*

2. An other reason may be grounded vpon the Apostles words, 1. Cor. 9. 7. *Who feedeth a flocke, and eateth not of the milke*

milke of the flocke? A wrong then is done vnto such as are Vicars and Deputies, that labouring in feeding of the flocke, they should not eate of the milke of the flocke: they doe the seruice, and an other taketh the reward: wherein a double wrong is committed: for both the people is wronged, who doe giue, and receiue not: whereas the Pastor and the people ought to communicate in the matter of giuing and receiuing, Philip. 4. 15. the one to giue spirituall and receiue temporall things, the other to giue temporall, and receiue spirituall: likewise the poore Curate is wronged, that laboureth for an other: he endureth the heat of the day, and the other goeth away with the penie. It would be considered, whether that place of Saint *Iames* touch them not, concerning the keeping backe of the hire of the labourers, which haue reaped your fields: Iam. 5. 4. for this is the Lords harvest wherein they labour, and much more worthie are they of their hire, then he that laboureth in the corrie.

3. The Fathers of the Church haue in times past iudged it an vnnaturall thing, that a Pastor should put forth his sheepe to an other to feede. *Damasus* compareth them thus: *Meretricibus similes videntur, quia natos statim infantes suos, alijs nutricibus educandos tradunt, ut suam citius libidinem expleant*: They seeme to be like vnto harlots, which doe put forth their infants, as soone as they are borne, to other nurses to bring vp, that they may sooner fall to lust againe. And *Espenceus* alleadgeth this saying out of one *Peraldius*, *Valde ridiculus fuerit, qui uxorem ducat frigidus, eius vicaria modo opera facundanda solucia*: He were a vaine man, that would marrie a wife being vnapt for generatiō, trusting that she may become fruitfull by an others helpe: So he resembleth them, that are married and espoused to a Church, and vse the helpe of others in getting spirituall children vnto God. *Espenc. lib. 3. digress. ad 1. Timoth. 6. 22.*

4. Beside this great inconuenience followeth by such substitutions, that Church duties are neglected, spirituall exercises intermitted, and Pastors carelesse of their owne calling, entangle themselues with other temporall affaires: the Apostle saith, *No man that warreth, entangleth himselfe with the affaires of this life*, 2. Timoth. 2. 4. much more should he that is entred into Christs seruice and warrefare, neglect

this spirituall busines, and employ his time otherwise. For according to the saying of the Poet, *Excussi proprijs, aliena negotia curant*, they which neglect their owne, doe meddle with busines not appertaining vnto them: of *S. Peter* they are called ἀλλοτρίων πεικυνοῦσι, intent vpon other mens matters, 1. Pet. 4. 15. 3. Herein also I could wish, that our righteousnes exceeded the righteousnes of the Scribes and Pharisies: *Especeus* before named, a graue writer of that side, alledgeth this out of *Eckins*, who though an enimie vnto the truth, yet thus complained of the abuse among them: *Nostros prelati Apostolicum ordinem inuerti, dum spiritualia graviora, quam quæ subeant, rati, in Pontificalibus Suffraganeorum, in Iudicialibus Officialium, in absolvendis peccatoribus Pœnitentiariorum ope utuntur, in prædicatione Monachum aliquem præferunt*: Our Prelates doe inuert the Apostolike order, while, thinking spirituall things to beaue for them to vndergoe, they vse the helpe of Suffraganes in their Pontificall duties, of Officials in matters of iudgemēt, of Penitentiaries in absoluing of sinnes, in preaching they set out some Monke: but if any temporall busines fall out, or matter of profit, that is referred to the Bishop himselfe, *Eck, hom. 2. de Stephan.* And he which seeth not, that such kind of deputations hath done much hurt both in Ecclesiastical discipline, and ciuill gouernment among vs, obserueth nothing.

5. Further, it is very euident and apparent, that the substitution of Curates and Vicars hath in times past beene the occasion of bringing in one deuise, that I feare me, will be a baine to the Church, both in our time, and our posterities: I meane, of the founding and erecting of Impropiations: for when the Laitie saw, that Clergie men possessing many benefices, did substitute in their places poore Curates, for a small stipend or salarie, doing little or nothing themselues, they were glad to take the hint, and deuised to alienate the tithes of Churches to secular vses, and to endow (I might rather haue said vndoe) Vicarages, with some small tithes.

6. Lastly, I would that speech of *Iodocus* a famous preacher sometime of France, were well remembered, who though he spake pleasantly, yet vttered the truth: that such as did seeke their sheepe by vicars, *adibunt per vicarios paradisum, in persona inferos*: shall goe into heauen by their vicars, but into

Into hell in their owne person: *Espencrus* writeth, that beeing a young man, he had heard *Iodocus* often to inculcate this saying in his sermons: for why is it not as well iust with God to reward idle carelesse parsons by their vicars, as for them to doe their dutie by vicars?

But this notwithstanding, which hath beene saide, against the perpetuall substitution of Vicars and Curates, yet all deputation is not to be taken away in the Church: for as in the Commonwealth and Ciuill state, the King and cheife magistrate can not possibly doe all himselfe, but must needes haue officers and ministers, to whome we are commanded to yeild obedience, as sent of him, (1. Pet. 2. 14.) and he of God: So also in Ecclesiasticall affaires, it is fit there should be subordinate ministers for the necessitie of the Church. As Moses going vp to the mount, left Aaron and Hur his deputies, Exod. 24. 14. So the Euangelists were as the Apostles substitutes, for them and in their place to teach and exhort the people: as S. Paul sent Timotheus to Thessalonica, to stablisch and comfort them touching their faith, 1. Thess. 3. 2. so he left Titus at Creta, *to continue to redresse the things that remaine.* Tit. 1. 5.

But in these substitutions in Ecclesiasticall duties, these three conditions are requisite: 1. That they should not be perpetuall, but for a time, during the necessarie occasion of the Pastors absence: which necessitie beeing serued, the Pastor should haue a desire to returne and visit his flocke: and to say, as S. Paul to the Romanes, *I long to see you, that I might bestow vpon you, some spirituall gift,* Rom. 1. 11. and as Greg. Nazianzen. did write to the Bizantines, *desidero vos filij, patriq, à vobis mensura, desideror:* children, I doe long for you, as you in like manner long for me. A good Pastor, as one faith, should be like vnto an old beaten hare, *longa cursitatione defessus, cubilibus suis amori,* beeing wearie of long chafing abroad, to returne home, and to die as it were in his own borrow, *Espenc. ubi supra.*

They must haue a care, when they are necessarily called from home, to leaue in their place, such as are sufficient to guide the people, and to instruct them in their absence: not to make such a bad choice of their curates, as Ieroboam did of his priests, of the lowest of the people, which were not Le-

uites, 1. king. 12. 31. that is, not instructed in the law of God: but to refuse (with *Iob*) to set such with the dogges of their flocke, *Iob* 30. 1. not to commit the ouersight of their flocke vnto such. *Ambrose* to this purpose, thus writeth to the Bishop of *Come*: *Comcusum iam pleriq; caperunt credere ministerio tuo, sed qui dedit credentes, & adiutores dabit, quo & tibi excusandi auferatur necessitas, & mihi crebrior tua presentia refundatur gratia.* Most of the people of *Come* haue begunne to belecue by your ministerie, but he that gaue them to belecue, shall giue vnto you helpers, that the necessitie of excuse may be taken from you, and that I may oftner enioy your presence. *Epist. 5.* It should seeme that this godly Bishop, beeing much desired by *Ambrose*, excused himselfe, that he could not come, hauing none meet to supply his place at home: and therefore *Ambrose* thus writeth vnto him.

3. They which are thus substituted in the Pastors absence, beeing as it were his coadiutors and fellow helpers, should receiue sufficient maintenance from the flocke: and not be shifted off with a tenth part or lesse, of the Pastors stipend: the ordinarie Glosse vpon *Gratian* fitly to this purpose applieth that text in *Moses*, *Deut. 23. 25.* that no man should put his sickle into an others corne: *hac messis nostra est, & vos vultis falcem in eam mittere:* this is our haruest (say they which instruct the people) and you, that take no paines, will thrust in your sickle. Againe, the Apostle saith, *They which waite on the altar, must be partakers of the altar*, 1. *Cor. 9. 13.* *numquid de eo, cui non seruiunt?* What, shall they then liue of that altar, which they doe not serue? *Gloss. in Gratian. caus. 13. qu. 2. can. 1.* But of these digressions sufficient, now I will returne vnto the text.

17. Quest. v. 29. Of *Dauids* words to his brother,
Hane I not busines.

1. The Hebrew phrase is, *is there not a word, or matter:* for so the word *dabar* is taken for both: which *Vatablus* expoundeth, as though he should say, they were but his words, he had done nothing: but *Dauid* would not so extenuate the busines, which he had in hand, or seeme to call in that which he had saide. 2. Some giue this sense: is it not a common brute.

brute in euery ones mouth? what haue I done then more then other? *Martyr.* and the *Chalde* insinuateth so much, reading thus; *is it not a word, which I haue spoken?* but Dauid seemeth to take no knowledge here of any such thing, which he had heard or said in the campe, neither doth Eliab object vnto him that, but onely findeth fault with his comming to the campe: wherein Dauid goeth about to satisfie him. 3. Others make this the meaning: I haue not spoken words onely, but I will performe it in deede, and so would read it without an interrogation: *this is not a word, that is, onely: Pellican.* but this had beene to exasperate his elder brother more, if he should before him haue shewed his purpose: whose anger Dauid with a peaceable and mild answer declineth. 4. Some doe vnderstand it of the word or commandement of God, he came not of his owne head, as Dauid saith afterward to Goliath, *I come vnto thee in the name of the Lord of hosts, v. 45. Borr.* but Dauid saw that his carnall brother was not fitt, to haue any such secret concerning Gods counsell to be reuealed vnto him. 5. Wherefore, *dabhar* is better here translated, matter, cause, or busines: and so Dauid excuseth himselfe because he came about his fathers businesse, and of his message. *B.G. Iun. Ofiand.* 6. But in that Dauid giueth place to his brothers wrath, and doth not answer him againe, but goeth away from him, it teacheth vs, not to adde fire to fire, rage to rage, but to giue way, and to beare our brothers infirmities: as S. Peter saith, *Not rendring euill for euill, nor rebuke for rebuke. Martyr.*

18. Quest. v. 34. *Of Dauids confidence to goe against Goliath, vpon his former experience of Gods assistance.*

1. Dauid vseth three reasons to perswade Saul, that he should ouercome the Philistim: first, from his former experience, in that he had in the defense of his flocke slaine a Lyon and a beare: secondly, he buildeth vpon Gods couenant, he was circumcised, and so within Gods couenant and protection; the other was vncircumcised, and so a straunger from the couenant: thirdly, from the sinne and blasphemie of Goliath, for the which the Lord would be reuenged of him. *Martyr.* 2. But whereas Dauid hauing experience

The argument
of experience
of Gods mercy,
how it doth as-
sure vs.

perience of two former deliuerances out of two great daungers, doth aduenture vpon the third, this example is not simply to be imitated by vs, that we should in like manner animate our selues by former experience, to enterprise things beyond our power: for Dauid beside his experience, had also the word of God for his warrant, both by the Prophet Samuel, that he should be king of Israel, and by the secret instinct of the spirit, which stirred him vp to this action. *Marr.* There be two things therefore which must concur, to make the argument of experience strong: first, that we haue a good cause, as Dauid here had, and that we are warranted by our calling, as Dauid was, beeing appointed to be the captaine of the Lords people: herein the children of Benjamin failed, who maintaining a bad cause, did flatter themselves because they had twice overcome the Israelites, they should fall before them still, *Iud. 20. 32.* secondly, we must also haue the warrant of Gods word, for our faith must be built vpon the word: this Sampson wanted, when he encouraged himselfe in his former experience, when Dalilah had caused his locks to be clipped off, *that he would goe out, as at other times,* but he wanted the assistance of Gods spirit, as before: the text saith, he *knew* not that the Lord was departed from him, *Iud. 16. 20. 3.* Though therefore the argument of experience without the inward motion of Gods spirit, doth not warrant vs for a particular deliuerance, as from the famine, the pestilence, the sword: yet generally it is a good perswasion to build our confidence vpon: that we are assured in generall, that God will keepe vs and deliuer vs, as he hath done: as the Apostle saith, *Who deliuered vs from so great a death, and doth deliuer vs: in whome we trust, that yet hereafter he will deliuer vs,* *2. Cor. 1. 10.* though alwaies, without some speciall assurance, we cannot resolute of euery particular daunger.

19. Quest. v. 36. *Of Dauids words, This uncircumcised Philistim: whether Dauids circumcision were a sufficient warrant unto him.*

1. As Dauid holdeth the Philistim to be without defense, beeing uncircumcised, so he doth encourage himselfe because he was circumcised; and so within Gods couenant. *Ofiand.*
2. But

2. But he looketh not vnto the bare circumcision: but as it had relation vnto the couenant: for otherwise there were many circumcised carnally, that belonged not to the couenant, and many vncircumcised, which were the seruants of God: *Marr.* as appeareth in Iob. 3. As circumcision then was a marke and cognizance of Gods people, so is baptisme now: as Dauids circumcision did defend him from Goliath, so baptisme doth now shend vs from Sathan: *Osiander*, but not the washing onely of the flesh, but as it is a seale of the couenant of grace in Christ: as S. Peter teacheth, that baptisme prefigured in the Arke of Noah now *saueth vs, not the putting away of the filth of the flesh, but in that a good conscience maketh request vnto God.* 1. Pet. 3. 21. It is faith then, whereby being iustified, we are at peace with God, Rom. 5. 1. which is sealed and confirmed by baptisme, which is the victorie of the world, 1. Ioh. 5. 4. and consequently of Sathan.

20. Quest. v. 37. *Whether Saul did well in suffering
Dauid to goe and fight with Goliath.*

1. Some thinke that Saul did rashly, hauing neither the word of God to warrant him, nor the direction of the spirit, to suffer Dauid beeing a young man to encounter with such a puissant gyant. *Marr.* 2. *Osiander* thinketh, that he spake not this, *ex fide vel pietate, sed ex consuetudine*, of faith or pietie, but of custome. 3. I rather approoue their iudgement, which neither thinke that Saul herein did rashly; neither that he spake onely of custome, but that he saw evidently by the examples by Dauid alleadged, that God was with him: *Genevens.* and so though not of faith, yet beeing conuincd by the euidence of the fact, and of a zeale to the people of Israel, as was said of him in another case, 2. Sam. 21. 2. did encourage Dauid to goe on in this enterprise. Saul was not ouerseene in admitting Dauid to this combate: he had rather sinned, if he had inhibited him to proceede in this exploit. If Saul had staied Dauid from going forward, he had sinned: he sinned not therefore in giuing him leaue to vndertake this seruice: neither did Saul speake this to Dauid, *goe, and the Lord be with thee*, of custome: but though himselfe were destitute of the spirit of God, he doth see the euident power thereof in Dauid,

Dauid, and therefore so he speaketh vnto him : this suddaine change in Saul , beeing before vnwilling, and now very forward in this seruice, sheweth , that Saul saw now more, then he did before, and spake out of some iudgement, though not from a true faith.

21. Quest. v. 38. *Whether Dauid put on Sauls armour.*

1. They which translate *madav*, his armour, thinke, that it was Dauids armour made fit for him, which Saul had giuen him : becauſe otherwiſe Sauls armour (who was a very tall man, and Dauid but a youth) was not meete for Dauid. *Iun.* But this is not like, that the armour was fit for Dauid, becauſe as he ſaith, he was neuer accuſtomed vnto armour before: and vpon the ſudden it is not like, it could be fitted to him. 2. *Oſiander* thinketh that this armour, was not that which Saul vſed to weare himſelfe, but it was brought out of his armorie or ſtorehouſe: ſo alſo *Martyr*. But as c. 18. 4. Jonathan is ſaid to haue giuen Dauid, *madav*, his attire, that is, which he did weare, ſo is it to be taken here. 3. Others thinke, that Dauid might be now well growne, that Sauls armour might very neare fit him: *Pellican*. but it is euident in this chapter that Dauid was but a very youth: as Saul calleth him, v. 33. 4. Againe, *Pellicane* thinketh, that in thoſe daies armour was not made ſo fit or apt for the bodie, as it is now a daies, and therefore a great mans armour might ſerue a leſſe: but, it had beene to comberſome for ſouldiers to weare armour not fit for their bodies: for ſo it would rather haue beene an hindrance and impediment vnto them, then an helpe and furtherance. 5. Therefore I rather approoue their reading, that tranſlate *madav*, veſture, or raiment, *B. G. A. P. C.* but it was not Sauls ordinarie raiment, but his ſouldiers attire: not the ſtiſſe armour, but ſome other robes and ornaments, which might ſerue Dauids bodie, ſuch as Jonathan afterward beſtowed vpon Dauid, c. 18. 4. ſo *Iosephus* thinketh, that Saul put vpon him his own brigandine or breſtplate: which might be of the faſhion of Goliaths, which was of male, *kaskasim*, like vnto fiſhes ſcales; which might very well ſerue for a leſſe bodie then Sauls.

22. Quest.

22. Quest. v. 39. *How David saith, he was not accustomed to weare armour, seeing he was Sauls armour bearer.*

1. If Iunius opinion and iudgement be receiued, who thinketh that Dauid was not receiued into Sauls seruice, nor made his armour bearer, till he had done this exploit against Goliath, and so the historie to be transposed: then the solution of this doubt is easie, that it was no maruell, that Dauid being brought vp among sheepe, had neuer tried to go with armour: but herein I must needs dissent from that reuerent learned writer, as hath beene partly shewed before, qu. 7. and shall be further discussed toward the ende of this chapter, qu. 30. for immediately after this victorie Saul hated Dauid, and suffered him no more to returne, c. 18. 2. 8. but at the first entertainment of Dauid, Saul loued Dauid, c. 16. 21. and he returned againe to his father. c. 17. 15. 2. Therefore the better answer is, that though Dauid had beene afore appointed to be Sauls armour bearer, yet it seemeth, that he had neuer gone with him to any battell, before he returned to keepe his fathers sheepe, and so had no cause to vse any armour himselfe. *Osland.*

23. Quest. v. 39. *Why Dauid put off Sauls armour and weapons.*

1. Dauid would haue vsed them, if they had beene meete for him, but perceiuing that they would be rather an impediment vnto him, then an helpe, he laith them aside: wherein appeareth Gods prouidence, that would not haue Dauid vse any externall defense, that the glorie of the victorie might onely redound vnto God. *Mariyr.* 2. And further, as there was a difference betweene the spirits of Dauid and Saul, wherewith they were ledde, so also their armour was diuers, Saul trusting to his helmet and brestplate, but Dauid reposing his confidence vpon God. *Berr.* 3. Herein Dauid was a figure of Christ, who not by outward pompe & worldly power, but by spirituall weapons conquered Sathan. *Osland.* 4. This example of Dauid is no warrant to the phantasticall opinion of the Anabaptists, who doe not thinke it lawfull, for Christi-

Christians, to weare any armour, or to wage bartells.

24. Quest. v. 40. *Of Dauids weapons which he vsed.*

1. Dauid taketh onely his sling, and certaine smoothe stones: for by such meanes the Lord bringeth to passe mighty things: as Moses with his rodde brought waters out of the rocke, Eliseus with salt healed the waters, Christ with spittle cured the blinde: that the glorie and power of God might more fully be made manifest in the blessing of so simple meanes. *Mart.* 2. These weapons Dauid vseth, wherein it seemeth the Israelites exercised themselues, hauing beene forbidden by the Philistims the vse of all yron weapons. *Pellican.* 3. He taketh more then one, euen fise stones, that if at the first throw he failed, he might cast the second, and so the third if neede were. *Osiand.* 4. The typicall application of these fise stones to the fise bookes of Moses, whereby Satan is vanquished, is somewhat farre fetched, and therefore I will not stand vpon it. *Pellican.*

25. Quest. v. 42, 43. *Of Goliaths approaching vnto Dauid, and of his speech.*

1. Goliath despiseth Dauid for three things, because he saw he was a youth, and wanted strength: faire and comely, and so effeminate without courage: and beside he was vnarmed, and not well weaponed. *Mar.* 2. He curseth Dauid by his gods: as it is too common a thing with souldiers to beginne their battell with cursing: *Osiand.* euen as the Papists doe curse vs with bell, booke, and candle, in the name of their gods and idols. *Mar.* 3. Goliath breatheth nothing, but inhumane and sauage crueltie, to giue the flesh of Dauid to the birds of heauen, and beasts of the field: wherein the Goliath of Rome imitateth him, in suffering the bodies of the Saints and Martyrs to lie vnburied, nay, which is more, he raketh in their graues, and pulleth out their bones. *Mart.* 4. But *Iosephus* is here deceiued, and putteth to the text, who imagineth, that after Goliath had saide, *Ans I a dogge*, Dauid made answer, *Yea, worse then a dogge*; and that Goliath was there-

thereupon further incensed, and vttered those threatning wordes: for it appeareth by the text, that Goliath first had made an ende of his speech, before Dauid beganne to answer him.

26. Quest. Of Dauids answer to
Goliath.

1. Dauid is confident vpon God, both acknowledging his power, he was the Lord of hoasts, and had all creatures visible and inuisible at his command, to be reuenged vpon his enemies: as also he was assured, as of the power of God, so of his readie helpe, who had entred into a league and couenant with his people, and had in former times wrought wonderfully with them, and promised to be with their armies. 2. And Dauid confidently vpon this ground, both of Gods power, and gracious assistance, pronounceth three things to fall out: that God will deliuer the Philistim into his hand: some doe translate the word *sagar*, *shall close thee in my hand*: *A.U.S.* but it rather signifieth to deliuer, as it is taken, c. 23. 11. *Will the Lords of Keilah deliuer me vp into his hands?* and so read here: *Chal. Pag. Iun. Lat.* secondly, he saith he shall take off his head: thirdly, he prophesieth of the ouerthrow of the whole hoast of the Philistims, that he will giue their carkeises to the foules of heauen. 3. Now Dauid knewe that these things should fall out, partly by ordinarie, partly by extraordinary meanes: the ordinarie were two, the badnesse of Goliaths cause, who had railed vpon the God of the hoast of Israel, and therefore God would not suffer such blasphemie to goe vnpunished: and the ende, that all the world might know that the true God was worshipped in Israel: the extraordinary meanes was the spirit of prophesie, which Dauid was endued with, whereby he could foretell of the manner of Goliaths destruction, and that he should take away his head from him. *sic fere Martyr.*

27. Quest. v. 49. Of the victorie of Dauid, and the ouerthrow of Goliath.

1. Goliath at the first called Dauid vnto him, but beeing prouoked by his speech, he maketh hast toward him: then
Dauid

Dauid speedily put a stone into his sling, and hit him in the forehead, and ouerthrew him: wherein three things are admirable: first, that Dauid at the first throw could hit so vncertain a mark: for Goliath stood not still, but was in motion: secondly, that with a small stone he did ouerturne such a huge bodie: thirdly, that the same entring into his forehead did slay him outright: *Martyr*. This was done by more then Dauids skill, though he were expert in slinging, as it is saide of the Beniamites, that they could cast a stone at an haire breadth, and not faile, *Iud.* 20. 16. for the Lord directed the stone, and gaue such strength vnto it: *Pellican*. it light vpon his forehead the place of sense: *Borr.* yea, it pierced into his braine: *Ioseph*. the word *tabah*, signifieth to sinke, as when a thing is drowned in the water: so easily the stone entred, as into the water: *Iun.* and was all hid in his forehead. 3. Thus it pleaseth God to vse weake meanes, to confound the strong: as Shamgar with an oxe goad slew sixe hundred, and Sampson with the iawbone of an asse, a thousand of the Philistims. 3. Some of the fathers, which ascribed too much to the externall signe of the Crosse, giue this note, that Goliath was smitten in the forehead, because it was not sensed with the signe of the crosse: to this purpose *Ambr. serm.* 88. But then the badge of their profession was not in the forehead, but in their foreskinne: the Israelites were no more signed there, then the vncircumcised Philistims: but herein *Augustines* iudgement is to be preferred, *Serm.* 33. who speaking of signing with the Crosse, saith, *Deus non delectatur pictoribus, sed factoribus*: that God is not delighted with painting of the crosse, but with doing: that is, beleeuing in the crosse, and liuing thereafter. It was not then the bareness of Goliaths forehead, but the force of Dauids faith, that obtained this conquest: as Dauid is numbred among those that by faith subdued kingdoms. *Hebr.* 11. 32. *see fere Martyr*. 4. Further, in that Dauid did cut off Goliaths head with his owne sword, it sheweth that God doth oftentimes turne the enemies weapons vpon themselves: as the arts and disciplines which were inuented by the heathen, the Christians vse as helps to conuince them of blindnes and ignorance: the Canons, decrees, testimonies of the fathers, which the Papists stand vpon, the Protestants applie against their errors, *ex Martyr*. 5. And as
Dauid

Controv. Of
the signe of the
Crosse.

Dauid here cutteth off Goliaths head with his owne sword, so Christ doth conuince the wicked by the testimonie of their owne conscience: as the Apostle saith, Their *conscience* also bearing witnesse, and their thoughts accusing one an other, or excusing, Rom. 2. 15. *Berr.*

28. Quest. v. 54. *Of the carrying of Goliaths head to Ierusalem.*

1. This Dauid did not with ostentation to get praise to himselfe, but to stirre vp the people by the sight of this monument, to giue praise vnto God: *Mar.* neither did he care for the spoile of the enemy, as souldiers vse of a couetous minde to risse those that are slaine: but he contented himselfe with these monuments of the aduersarie, that the praise of God might be set forth thereby. *Pellie.* 2. Some take Ierusalem to be the same, that Nob was, where we read that Goliaths sword was laide vp, c. 21. but it is euident, *Isa.* 10. 32. that Nob and Ierusalem were two diuers places. 3. *Iosephus* somewhat inuerteth this narration: for he saith, that Dauid laid vp Goliaths head in his tent, and consecrated his sword vnto God, *lib.* 6. c. 11. but the text saith, that he carried his head to Ierusalem, and laid vp his armour in his tent. 4. But it seemeth, that Dauid presently did not carie Goliaths head to Ierusalem, but afterward, when at the beginning of his raigne, he remooued the Arke to Ierusalem, 2. Sam. 6. *100.* 5. But this laying vp of Goliaths head in Ierusalem, is no warrant for the Papists to reserue their reliques and bodies of Saints, and other their monuments: for Dauid did this by the warrant of Gods word, and the direction of his spirit: againe, this was peculiar onely vnto those times, when the people were trained vp also vnder other rudiments and ceremonies: as the Lord commanded the Tables of stone, the pot of Manna, and Aarons rod to be kept, to be a monument to the people of Israel: further, these things were then reserued to a farre diuers end, not to be adored and worshipped, but to be a memoriall onely to the people of the Lords deliuerance: but the Romanists doe grossely yeild adoration to such things, *Merry.*

Contr. Against the laying vp of reliques.

29. Quest. v. 54. What tabernacle David laid up
Goliaths armour in.

Whereas c. 21. mention is made of the sword of Goliath, which was laide vp in the Tabernacle before the Lord, this doubt ariseth how Dauid is saide to lay it vp with the other armour of Goliath in his owne tabernacle. 1. Some thinke, that he laid the vp first in his tent, which he had in the campe: or in his owne house at Bethlehem: *Parab.* and that afterward from his own tabernacle they were caried to the Lords tabernacle: *Osiand.* but it is not like that Dauid coming as a straunger to the campe, had there any tent of his owne: and to Bethlehem he returned not, c. 18. 2. Some take this for the Tabernacle of God, that Goliaths armour was at the first laid vp there: *Pellican.* but it had beene improper to call Gods tent, Dauids tent. 3. Others therefore are of opinion, that Goliaths armour and weapons were diuided, that his armour was kept in Dauids tent, but his sword was laide vp in the Tabernacle of God: *Kimch.* but the word *callee* comprehendeth generally as well his weapons and armour, and therefore it is like, there beeing no speciall mention made of Goliaths sword, that it was placed and laid vp among the rest of his armour. 4. Therefore the more likely opinion is, that this is vnderstood of that Tabernacle, which Dauid prepared and pitched for the Arke at Ierusalem, 2. Sam. 6. 17. and 1. Chron. 15. 1. which is called his tabernacle, because he provided and prepared it for the Arke: here then a *prolepsis*, that is, a preuenting of the storie, is to be admitted: Dauid is said to doe that here, because it belongeth to the argument of the same storie, which he did afterward, when he brought the Arke to Ierusalem: so the like, Exod. 16. 34. whereas Aaron is saide to haue placed the pot of Manna before the Testimonie, which was not yet made; neither did Aaron then place it there, but afterward. *sic Inn.* In the meane time it is like, that the armour of Goliath was laide vp in the Tabernacle of the Lord at Nob, from whence Dauid receiued the sword of Goliath, c. 21. which afterward he put in the Tabernacle at Ierusalem.

Reconcil.

30. Quest.

30. Quest. v. 55. *How Saul could be ignorant of David, whom he had made his harness-bearer before asking, Whose sonne he was.*

1. *Iunius* thinketh, as is shewed before, qu. 22. that Davids encounter with Goliath went before his first entertainmēt with Saul, and so his opinion is, that this storie is transposed: and that Saul had no knowledge of him before, when he asked this question. But this interpretation can not stand: for these reasons: 1. because it is said, c. 18. 2. *that Saul tooke David that day, and would not let him returne to his fathers house*: immediatly after this exploit Saul kept him with him: but if David had first encountred with Goliath before his entertainment with Saul, it had beene vnttrue: for Saul sent to his father for him, c. 16. *Iunius* answareth, that this v. c. 18. 2. is to be referred to the storie, c. 16. of Sauls sending unto Ishai for his sonne, and that day is to be vnderstood: and therefore he beginneth the 18. chap. at that verse. But this construction seemeth very straunge, after so long interruption and breaking off, to referre *that day*, rather to the chapter precedent, then to the verse precedent: where mention is made of the knitting of Ionathans heart to David: especially seeing there is no particular mention made of any day, c. 16. 19. when Saul sent for David. 2. After Davids first entertainment Saul loued him, c. 16. 21. but immediatly after this victorie, when they returned in triumph, and the women commended David beyond Saul, Saul thereupon was exceeding wroth, and beganne to be iealous of David, c. 18. 7, 8. *Iunius* answareth, that this meeting of the women playing and singing, was at some other time, when Saul returned fro vanquishing the Philistims, and not from the slaughter of Goliath. But this can not be: for David is saide to haue returned the from the slaughter of the Philistim, c. 18. 6. which *Iunius* translateth, *Philistims* in the plural, otherwise then in the original, to auoide that obiection: and when is it like els, that they should giue the preheminence to David, but immediatly after the slaughter of Goliath, whē yet the memorie thereof was fresh? 3. Presently after this triumph Saul beeing afraid of David, put him from him, and made him captaine ouer a thousand, c. 18. 13. and he was no more his harness-bearer, but he set him ouer his men-of-warre, v. 5. but after his

first entertainment he was his armour bearer : therefore Dauid's first seruice vnto Saul, went before this combate with Goliath. 4. Dauid the morrow after the triumph (Saul being in his fitt) is said to haue plaied with his hand like as at other times, c. 18. 10. but if Dauid had not beene before entertained, he should not haue vsed to play before Saul at all. 5. We are not easily to admit such disorder and confusion in the sacred stories, without great cause, and some apparent inconuenience and absurditie, which can not be auoided, without such dislocation of the storie: but no such thing is feared here: therefore vpon these reasons, I can no waies giue assent vnto *Iunius* in this place.

Therefore holding the order of the storie to haue beene so done in time, as it is set downe: there are diuers solutions of this doubt: how Saul could possibly be so ignorant of Dauid, by whome he had receiued such comfort in his agonies and fitts. 1. Some thinke, that Saul knew Dauid, but not who his father was: but that is not so: for he had sent to Ishai by name for his sonne, c. 16. 19. 2. Others suppose, that he knew his fathers name, but now enquireth of his tribe and familie: but Saul knew that before also, it was told him before, that Ishai his father was a Bethlemite, c. 16. 18. 3. *Kimchi* thinketh that he enquireth after the qualitie and condition of his father, whether he were a warlike man, hauing such a valiant sonne: but the text sheweth, that he asked simply whose sonne he was, not what manner of man his father was. 4. Some ascribe this forgetfulness of Saul to the multitude of affaires, wherewith Kings are occupied, and so grow obliuious, *Vatab.* some to the absence and discontinuance of Dauid, who was now againe reduced to his pastorall life, *Ofend.* But it is most like that this is to be imputed to Sauls distempered braine, that was oftentimes molested with madde and frantike fitts, and such persons, as we see by experience grow so obliuious, that for the time they forget their nearest acquaintance and friends: and for Abner, it is no maruell, that he being a martiall man, and hauing occasion oftē to be abroad, tooke no such speciall notice of Dauid. *Marr. Pelic.* Any of these, especially the last, may be rather held to be the causes of Sauls forgetfulness and obliuion, then to imagine the storie to be transposed.

C H A P. XVIII.

I. Quest. v. 1. *Of the friendship betweene Ionathan and Dauid.*

THree things are Expressed in this verse, the occasion of this loue and friendship, the firmenesse of it, Ionathans soule was knit with the soule of Dauid; the faithfulness of it, he loued him as his owne soule: which three are requisite in true friendship. 1. The occasion was generall, the vertue and value of Dauid, and the great grace which was in him, both in his doings, and sayings, and the particular similitude and likenes in them of religion, loue of their countrey, valure: for both of them, Ionathan c. 14. and Dauid here, had aduentured their liues in the defense of Gods people. There are three things, which engender friendship; profit, pleasure, vertue: the first two doe not beget true friendship, for as soone as the profit or pleasure ceaseth, friendship is gone: but vertue onely maketh loue and friendship to continue. *ex Mart.* 2. Therefore Ionathans friendship beeing grounded vpon Dauids vertue, remaineth firme, and continueth, their hearts were, as it were, tied and linked together: nothing but death could seperate that mutuall loue: nay, after Ionathans death, Dauid remembered the league betweene them made, in shewing mercie vnto Ionathans posteritie: now whereas two things are required in friendship, as *Aristotle* sheweth in his Ethicks, that it should be mutuall, of one toward the other, which is the difference betweene loue and friendship: for one may loue, where he is not loued againe: but friendship alwaies reboundeth the like good will againe: the other thing is, that this mutuall loue be made apparant and professed betweene them: for there may be secret good will, and inclination of affection betweene two, but before it be professed and protested betweene them, it is not properly friendship: both these concurred in this friendship: for Ionathan loued Dauid, and was beloued againe: and they professed this friendship by making a mutuall league. 3. Then the third thing followeth obserued in this loue, that is, the force and efficacie of it:

A description
of true friend-
ship.

Jonathan loued Dauid as his owne soule, that is, wished as well vnto him, as to himselfe: he loued him, not that he expected good from him, but to haue one, whome he might doe good vnto. Therefore *Seneca epist. 9. ad Lucil.* doth worthily reprocue *Epicurus* description of a friend: that a man might haue one, *to helpe him when he had neede, to sit by him when he was sicke, &c.* and he well saith, *longe suauior est amicitia, qua prodest alteri, quam qua inuatur ab alio*: that friendship is sweetest, which helpeth an other, rather then is helped of an other: so here Jonathan loueth Dauid for his owne sake, that he might shew loue and kindnes vnto him. *Aristotle* in part defineth friendship well: *bene velle alicui, non tua, sed ipsius causa*, to wish well vnto a man, for his cause, not thine owne: as here Jonathan wisheth well to Dauid. But this is not all, yet there is a further thing to be considered: that a friend is not to be loued for his own good, but *propter deum*, for Gods cause: *ex Martyr.* for God was the worker of this friendship betweene Jonathan and Dauid: that he neglecting his owne estate, and the hope of the kingdome, and with the euill will also of his father, yet fauoured Dauid: *Pellic.* wherein Gods prouident care appeared toward Dauid, that he might haue a friend in Sauls court, to reueale his counsels & intendements from time to time against Dauid. *Borr.*

2. Quest. v. 1. *Whether there be not degrees of loue notwithstanding that precept, that we should loue our neighbour as our selfe.*

1. Some thinke, that as Jonathan is here said to loue Dauid as his owne soule, that is, as himselfe, so we are bound by the commandement euery one to loue his neighbour: because it is said, *Thou shalt loue thy neighbour as thy selfe: Osiand.* but this precept doth not take away the degrees of loue: for then their should be no speciall friendship among Christians: the precept then is to be vnderstood, not of the quantitie of loue, that we should loue euery one that is our neighbour, in that degree and measure of loue, which we loue our selues: for that were vnnaturall, for a man not to preferre himselfe before an other: but of the qualitie and condition of loue: that we must loue our neighbour with the same simplicitie

citie and true affection, wishing him no more hurt, then to our selues. 2. But that there is euen in Christianitie a difference of loue, and that a speciall and peculiar friendship with one more then with an other, may stand with religion, it may be thus shewed: our Sauour Christ himselfe whose affections were most pure, did loue one of the Apostles beyond the rest: *John* is called the Apostle in the Gospel, whome Iesus loued: further, *S. Paul* saith, *that men should first learne to shew godlines to their owne house*, and he saith, *that it is an honest thing, and acceptable before God*, 1. Tim. 5. 4. there are degrees then in shewing of our loue: first, we are bound to those, to whome nature hath made vs neare, if their euill conditions doe not disparage the nearenes of their blood: if naturall loue hath such preheminance, euen so also morall ciuill loue, which is grounded vpon vertue, may admit degrees.

3. Quest. v. 8. *Of Sauls hatred toward David.*

1. Saul is giuen ouer to be tormented of his owne affections: at once he is invaded with anger, feare, and enuie, which bringeth forth hatred at the last: first, he is angrie with the women without cause: for they had ascribed vnto David no more then he deserued, for in killing Goliath, he had done as great seruice as ten thousand could haue done: and they gaue vnto Saul more then he deserued, as *Chrysostome* sheweth, *homil. de Davide & Saule*: for Saul had continued 40. daies in the campe, suffering the Philistim to make his vaunts, and did nothing; yet least they should seeme altogether to disgrace Saul, they say *Saul hath slaine his thousand*. Next vnto his anger followeth his feare: he beginneth to be ialous of his kingdome, saying, What can he haue more, sauing the kingdome? then he falleth to enuie David, and to be suspicious of him: *he had an eye vnto David, from that day forward*, v. 9. and last of all he hateth him, and deuifeth mischief against him. *Martyr.*

2. This enuie which Saul bare vnto David, brought these enormities with it: first, he therein opposed himselfe against the will and counsell of God, who had determined and set it downe, that David should be King: David did not so, who beeing driven out of Ierusalem by his sonne, doth meckely

Of the nature of enuie.

submit himselfe to the Lords pleasure, saying, *If he say thus vnto me, I haue no delight in thee, behold, here I am, let him doe to me as seemeth good in his eyes.* 2. Sam. 15. 26. Secondly, Saul is violently caried with this streame of enuie to hate Dauids vertues, euen that, for the which Dauid was worthie to be loued. Thirdly, this enuie tended vnto Sauls owne hurt, it was as a fire in his bosome, and as a worme continually gnawing vpon him, not suffering him to haue any rest: so enuie is a sinne against God, against man, and most of all the enuious person sinneth against his owne soule, *Borr.*

4. Quest. v. 10. *How Saul is said to haue prophesied.*

1. Some doe interpret, that he was madde, *Chal.* but to play the Prophet simply is not to be madde. 2. Some thinke he is said to prophesie, because he spake in his fitts he knew not what, he vttered straunge words and phrases, farre from the capacite of other, as the Prophets vttered parables: as *A- vicenna* noteth, that madde men in their fitts many times vtter straunge languages and words, which they neuer learned, nor vnderstood. *Mart.* 3. Some take it to be spoken according to the opinion of the vulgar sort, who when men prophesied, thought they were madde, as Iehu his companions called the young man, which Elisha sent to anoint Iehu king, *madde fellow,* 1. king. 9. and those which were madde, they thought did prophesie. *Mart.* 4. Some thinke that Saul here vttered sacred psalmes and hymnes, as the two Prophets vsed to doe: *Osiand.* but Sauls manner of prophesying here, and that c. 10. and 19. when he prophesied among the Prophets, was not all one: for there he did as the other Prophets, the spirit of God comming vpon him: but here the euill spirit vexed him. 5. Therefore, the meaning is no more but this, that Saul was rauished as a man beside himselfe: his speech for manner (though not for the matter) was straunge, and his behauiour outwardly was such, as when the Prophets were stirred by the spirit of God, *Inn. Borr.*

5. Quest. v. 11. *Of Dauids escaping, when Saul cast the speare at him.*

1. Where it is expresse, that Saul saide, (namely within himselfe,

himselfe, that is, thought) as the word is taken often in the new Testament : as the Scribes and Pharisees said within themselves, that is, thought: *Borr.* it appeareth, that though Sauls head were troubled, yet he was not starke madde, but that he knew what he did : some thinke, that as men in their sleepe doe dreame of those things, which they thought when they were awake, so madde men haue reliques of their former euill thoughts remaining : but here Saul saide, that is, thought thus and reasoned within himselfe : he was not then altogether deprived of reason: but we see the fruits of this his madd prophesying, as the spirit wherewith he was mooued, was a murdherer from the beginning, so Saul intendeth nothing but murdher and mischeife. 2. Gods prouidence appeareth in deliuering Dauid: that as God directed the stone out of Dauids sling to hitte Goliath, so he guideth the speare out of Sauls hand, that it did not touch Dauid : though he by Gods direction vsed the meanes also in declining the stroake. *Mart.* 3. Herein Dauid was a type of Christ, who as Dauid here by his sweete musicke would haue allaied Sauls madnes, so by the sweete voice of his preaching sought to cure the Scribes and Pharisees of their spirituall madnes, and oftentimes escaped their snares which they laid for him. *Mart.* 4. Beside it hath this morall vse, that it is lawfull for vs, to decline and auoid violence and daunger intended; as Dauid did twice at this instant, but not to offer violence and reuenge againe. *Osiand.*

6. Quest. v. 13. *Why Saul set Dauid ouer his men of warre.*

1. Some thinke, that whereas Saul had set Dauid before ouer all his men of warre, v. 5. he now to disgrace him, maketh him but captaine ouer a thousand : but neither was Dauid set ouer all the men of warre, for that place Abner had: *Pellican.* and that setting Dauid ouer the men of warre, is the same here mentioned : for when Saul put Dauid from him, he made him captaine of a thousand, and then he set him ouer his men of warre : so *Iosephus* saith, *ex satellite tribunum fecit*: of his harnesse-bearer, or one of his guard, he made him a tribune or captaine.

2. This

2. This Saul did, partly to provide for his owne security, when David was furthest from him, *Ioseph*. partly to obiect and expose David vnto danger, that he might fall by his enemies, whome he did fight against. *Mart.*

7. Quest. v. 17. *Of Sauls breaking promise with David concerning his eldest daughter.*

1. Sauls daughter was already by Sauls promise to be given vnto David for vanquishing of Goliath, *Pellican*; as Saul broke his promise before, so he doth againe: for his eldest daughter was given to an other. 2. This marriage was pretended to be an occasion of further danger vnto David; for Saul doth condition with him to fight the Lords battels, pretending religion, where he intended mischief, that David might be overthrowne in battell: marriage was ordained for mutuall helpe and comfort: but there is nothing of so good institution, which is not perverted and abused by the hypocrites and wicked. *Mart.* 3. Saul would haue the matter so carried, as that he might be without all suspicion, his hand should not be vpon him: not so much to auoide sedition among the people, or as *Kimehi* thinketh, least he might afterward haue bene brought into question of murder: but he pretendeth loue, purposing mischief, that David might be the sooner ouertaken, suspecting nothing: as then hypocrites are most dangerous, when they make the fairest shewes. *Damitiane* the Emperour, to whome he intended the most mischief, he would speake the fairest vnto: and *Herode* would haue word returned concerning the child borne king of the Iewes, that he might goe and worship, thinking indeede to murder the infant. *Martyr.*

8. Quest. v. 18. *Whether David dissembled, when he excused himselfe, saying,
Who am I, &c.*

Seeing David was both anointed by Samuel to be king of Israel, and beside by the vanquishing of Goliath, had made himselfe worthie to marrie the kings daughter, as Saul had proclaimed and promised: how could David so much abase him-

himselfe, as not meete for such a marriage? To this it is answered, that Dauid did not looke vnto that fauour and grace, which the Lord had vouchsafed him, in electing him to be king; but partly he considereth the great dignitie, which was now offered him, partly his owne tenuitie and meane parentage, and so in respect of himselfe, without any dissimulation, he confesseth himselfe vnmeet and unworthie: and this lowly and humble minde he still caried toward Saul: as Saul at the first, when he was of a better spirit, did also excuse himselfe, when he was first annointed by Samuel to be king. *Marr.*

9. Quest. v. 21. *Of the meaning of these words, By the other thou shalt contract affinitie with me.*

1. Some read, *for two things thou shalt be my sonne in law:* *Lat.* which some expound, because Dauid had either twise brought vnto Saul the foreskinnes of the Philistims, or he had brought him two hundred, whereas Saul required but one: but as yet Saul had made no mention of any such condition. 2. Therefore it is to be referred vnto Sauls two daughters: which some interpret thus; that whereas the Hebrew phrase is, *in two, thou shalt haue affinitie with me*, they vnderstand *one*, as *Kimchi*, or, *the other*: that is, in one of the twaine: but then it should haue beene indifferent for Dauid to take either of them, which now could not be, the indifferencie beeing taken away by the marriage of the eldest already. 3. Therefore by *two*, is here meant the second, the *cardinal* number, taken for the *ordinal*: as 2. king. 15. 32. in the *two* years, for the *second*: so here Saul meaneth that by the twaine, that is, the second of his daughters, Dauid should become his sonne in law. *Iun.* 4. Most doe here read, *gener oris*, thou shalt be my sonne in law: but the word *chatam* signifieth generally to contract or ioyne in affinitie: *Pag. Iun.* as the construction of the word sheweth with the preposition *beth*, *with: bi, with me*: the sense rather giueth, thou shalt contract affinitie with me: then be a sonne in law with me.

10. Quest. v. 25. *Of these words, The King requireth no dowrie: of the use and custome of giuing of dowries.*

1. *Peter Martyr* here obserueth, that in Dauids time, and before

before the law the vse was, not for men to take dowries and portions with their wiues, but rather to giue vnto them: and vnder the law he thinketh it was the vse for the women to giue their dowries: and he citeth that place, Exod. 22. 16, 17. where the law is this, *If a man entise a maide that is not betroathed, and lie with her, he shall endow her, and take her to his wife: if her father refuse to giue her vnto him, he shall pay money according to the dowrie of virgins:* out of this place he seemeth to inferre, that dowries were vsed to be giuen with virgins. But the contrarie is euident by these words: the former verse is cleare, that he which lieth with a maide not betroathed, shall endow her: and in case the father of the maide will not consent, then not the father, but the other shall notwithstanding giue the dowrie of virgins vnto the maides father, as it appeareth Deut. 22. 29. for if the law had bene for virgins to giue and not take dowries, they would not in practise haue gone against the law. And whereas the example of Pharaoh is objected, that gaue in marriage with his daughter the citie of Gezer vnto Salomon, 1. king. 9. 16. it may be answered that Salomon had married Pharaohs daughter long before that, c. 3. 1. but dowries were vsed to be giuen before marriage: neither is it called a dowrie, which the Hebrewes call *mochar*, but it was *stilluchim*, a thing sent, or present: and beside Pharaoh was a stranger to Israel, and therefore not tied vnto their lawes.

2. The vse then was both before the law, and after, for men to endowe their wiues before marriage: so Abrahams seruant gaue tokens and iewells vnto Rebekah, but receiued none: Iaakob serued 14. yeares for his wiues: Shechem saith vnto Iaakob, and his sonnes, *Let me finde fauour in your eyes, and I will giue whatsoeuer you appoint me.* Gen. 34. 11.

3. Now the order concerning dowries was this: the man gaue a dowrie before marriage to his wife, which was at her disposing, if her husband died, for her maintenance, or for the education of the children: and such dowries were giuen before marriage, after they could not be giuen, whereof *Plutark* giueth this reason, *in quæstionibus connubialibus*, because then the man and wife were as one, and they occupied their good in common, they could not one giue to an other, *ex Mart.*

4. But whereas it was thus decreed in the Councell of
Arles,

*Arles, c. 16. Nullum sine dote fiat coniugium: that no marriage should be made without some dowrie: which seemeth by the sequels to haue bene provided; to cut off clandestine, that is, secret and stolen mariages: I see no cause why this canon should be disliked, as Per. Mart. taketh exception to it: for it enioyneth not that alwaies the dowrie should be of the womans part: but in generall, that there should be some dowrie giuen, which I vnderstand rather to be in the mans behalfe: that by this meanes, in the solempne conueyance of such dowries, which could not be done without witnesses, notice might be taken of such marriage: and so priuie and secret contracts preuented. Now because many poore couples meete together, that haue little one to endow another with; the canon provideth for that: *intra possibilitatem fiat dote, that the dowrie should be according to their abilities*: there is no man so poore, but is able to endow his wife with somewhat: answerable to this constitution, is the commendable order of our Church obserued in marriage, *with all my worldly goods I thee endow*. This aunient custome of endowing the wiues, reprooueth the couetous practise of this age, which respecteth more in marriage, what the woman hath, then what shee is: whereas, as *Olympius* well obserued, *non digitis, sed auribus & oculis ducenda est uxor: a wife must be married not by the fingers, but by the eyes and eares*.*

11. Quest. v. 27. Of Sauls demand, and Dauids bringing of the foreskinnes.

1. Saul for two reasons required this condition of Dauid, both to bring him into daunger, that he might perish by the hand of the Philistims, and to exasperate the mindes of the Philistims against him, by whom they were so cruelly handled: for Dauid either circumcised them aliue, or cut off their foreskinnes when they were dead, and brought them vnto Saul. *Mar. 2. Iosephus* mistaketh the storie, for where as Saul required but an hundreth, he maketh mention of fixe hundreth: and he saith Dauid cut off so many heades of the Philistims, not foreskinnes. 3. Dauid sheweth his readines in this seruice, for both he bringeth the double number of that which was required, two hundred for one, and he doth

it in a shorter time, then was set him. *Pellican.* 4. But here in Sauls hypocrisie sheweth it selfe, who beeing himselfe of an vncircumcised heart; pretendeth enmitie against those which were vncircumcised in the flesh, but indeede he hateth most of all Dauid, that was circumcised both in the flesh, and in the heart.

12. Quest. v. 27. *Whether it were lawfull for Dauid to cut off the foreskinnes of the Philistims.*

1. First, the priuate reasons, which mooued Dauid to condescend to this condition were these two; his desire to haue Michal for his wife, whome seeing her to loue him, he loued againe, and that by this occasion he might cut off the enemies of God, and of Israel. 2. The lawfulness of this enterprise appeareth, both in respect of the commander, which was Saul the king the cheife Magistrate, by whose authoritie warres must be taken in hand: and the person of the enemies considered, who were professed enemies to the people of God, continually vexing and molesting them. *Mari.* Dauid also might consider his owne calling, who was anointed king, and appointed to be the captaine and deliuerer of his people. 3. Thus through Gods goodnes all things fal out contrarie to Sauls expectation: he thought to make his daughter a snare vnto him, who afterward was a meane to deliuer him: and he exposeth Dauid to the rage of the Philistims, thinking thereby to make an hand of him; whereas by the iust iudgement of God Saul fell into the hand of the Philistims, but Dauid escaped: nay, he was preserued in their cuntry from Saul. *Mari.*

13. Quest. v. 30. *Of Dauids prosperous success against the Philistims.*

1. Whereas it is saide, *when the powers of the Philistims went forth, &c.* the Rabbins thinke, that they tooke occasion to inuade Israel, vnderstanding of Dauids marriage: for they were not ignorant of that law among the Hebrewes, that they were not to goe warre, the first yeare of their marriage: but this is an vncertaine coniecture, no such thing beeing expressed

pressed in the text, whether this thing happened in the first
year of Dauids marriage: *Mar.* it seemeth, rather that the
Philistims were prouoked, and exasperated by Dauids hard
vsage of them, in cutting off their foreskinnes. 2. Now it is
saide, that Dauid prospered in all his enterprises, as read the
Ethi. and *Iur.* the most read, he was of most vnderstanding,
or behaued himselfe more wisely: the word *sachal* indeede
signifieth both: but the first is fitter here, as before v. 5. and v.
19. *Dauid prospered in all his waies, because Iehonah was with*
him: they indeede which haue prosperous successe, are pru-
dent also in their businesse; but they which are wise and pru-
dent, doe not alwaies prosper: as Achitophels wife and poli-
tike counsell against Dauid prospered not: therefore because
it is said, that Dauids name grew into great price and estima-
tion, it sheweth, that his successe was very prosperous, which
made him famous.

CHAP. XIX.

1. Quest. v. 2. *Whether Ionathan did ouill, in be-
traying his fathers counsell to Dauid.*

1. Ionathan herein did not forget his dutie toward Saul, ei-
ther as his father, or as king: for he knew, that God was
rather to be obeyed then man: God had commanded, *Thou*
shalt not kill: Saul biddeth him kill: Ionathans resolution was
heuen godly, not to obey the cruell commandment of his
father. *Mar.* 21. Nay, herein he sheweth his faithfulness vnto
his father, in keeping of him from this great wickednesse in
shedding of blood: *Pelican.* and further in perswading and
counselling Saul, not to be so hard against Dauid, as afterward
it followeth: *Mar.* 3. Wherein appeareth great difference
betweene an vnfaigned and a dissembling friend: all the rest of
Sauls seruants seemed to honour and fauour Dauid: but now
when they saw that Sauls minde was fully bent against him,
they all held their peace, & seeme to giue cosent: but only Io-
nathan, leauieth not his friend, who had lesse reason, in respect
of the succession of the kingdome, then any of them, to fa-
uour

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nour David. *Pelleau* *golds* *ends* *colours* *v.* *120.* *121.* *122.* *123.* *124.* *125.* *126.* *127.* *128.* *129.* *130.* *131.* *132.* *133.* *134.* *135.* *136.* *137.* *138.* *139.* *140.* *141.* *142.* *143.* *144.* *145.* *146.* *147.* *148.* *149.* *150.* *151.* *152.* *153.* *154.* *155.* *156.* *157.* *158.* *159.* *160.* *161.* *162.* *163.* *164.* *165.* *166.* *167.* *168.* *169.* *170.* *171.* *172.* *173.* *174.* *175.* *176.* *177.* *178.* *179.* *180.* *181.* *182.* *183.* *184.* *185.* *186.* *187.* *188.* *189.* *190.* *191.* *192.* *193.* *194.* *195.* *196.* *197.* *198.* *199.* *200.* *201.* *202.* *203.* *204.* *205.* *206.* *207.* *208.* *209.* *210.* *211.* *212.* *213.* *214.* *215.* *216.* *217.* *218.* *219.* *220.* *221.* *222.* *223.* *224.* *225.* *226.* *227.* *228.* *229.* *230.* *231.* *232.* *233.* *234.* *235.* *236.* *237.* *238.* *239.* *240.* *241.* *242.* *243.* *244.* *245.* *246.* *247.* *248.* *249.* *250.* *251.* *252.* *253.* *254.* 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1. Jonathan dealeth with his father for David, vrging specially these three reasons: the first *ab honesto*, it was no credit or honestie for Saul: to persecute an innocent and harmlesse man, that had not offended him, nor sinned against him: secondly *ab utili*, because David was for his profit, and for the defence of the people: he had done many worthie exploits in saving and delivring Israel: thirdly, from Sauls owne testimonie; who had formerly approoued Dauids seruice, and commended it: 2. Saul by these perswasions was moued, and sware that David should not die: but afterward contrarie to his faith and oath, he sought Dauids life: much like herein are the Romanists, who haue broken their promises and oathes, made vnto Protestants: witnes their proceeding against *Hus* and *Hierome* of *Prage*, contrarie to the Emperours safe conduct: and the horrible massacre in Fraunce: for their position is, *fides non est seruanda hereticis*, that faith is not to be kept with heretikes. *Martyr*. The word of a Prince should be as the law of the Medes and Persians, not to alter: how much more should their oath be firme? This carelesse keeping of Sauls oath, did turne in the ende to his owne ruine and ouerthrow.

3. Quest. v. 13. *Whence Michal had the image which shee laid in the bedde in stead of David.*

1. Some thinke, that the word *teraphim* here used, which signifieth Idols or images, is taken in Scripture sometime in the worse sense, for an idol abused to superstition; sometime for any picture resembling man: *Uatabl.* and that this image might be either some implement in the house throwne into a corner and neglected, or such a mammet, as they make of clouts and ragges to keepe gardens and orchards, commonly called skare-crowes. *Mart. Pelleau*. But neither had Michal any time to make such a mammet, this device beeing of the sudden, as womens wit is present, and if it had beene such, though it skareth crowes, it could not haue caried such a liuely shape to decieve men: it seemeth then to haue beene some lively

lively representation of a man, seeing that Michal thrusteth vnder the head thereof a pillow of goats skin with the haire, as the Latine interpreter well interpreteth, *pellem pilosarum caprarum*, the hairie skinne of a goate: that it being put to the head of the image, might resemble a mans haire: beside, to what ende should such an image be kept in the house, and laid aside being of no vse? And further, I thinke, it cannot be shewed that *teraphim* is otherwise taken in the Scripture, then in the worse part, for an image or idol of superstition: as c. 15. 23. to transgresse is as superstition and idols, the word is (*teraphim*) The same name is given to the images, which Rachel stole from her father. 2. *Iosephus* taketh it not to haue beene an image, but the heart of a goate, which lay panting vnder the cloathes: but beside that this is contrarie to the text: so small a thing, could not be taken for the bodie of a man. 3. Therefore the more probable opinion is, that this *teraphim* was some superstitious relique, which Michal vsed secretly, without Dauids priuie, as Rachel kept hers, Iakob not knowing, and others in his house, as appeareth, Gen. 35. 2, 4. *Mercer. ibid.* for though Saul were an enimie to idolatrie, and so Michal learned no such thing fro him; yet shee might els where see such superstition: as there were witches in Israel, though Saul publikely did inhibite them: thus both the Lat. and Chald. here read *simulacrum*, but more evidently the Sept. *καροτάπια*, vaine images: all which thinke it was a superstitious image: which seemeth the more likely, because Michal shewed her selfe afterward a skorne and derider of zeale and religion in Dauid. 2. Sam. 6. But this example no more serueth either the Papiests turne for the adoration, or the Lutherans, for toleration of images, then the like president in Rachel: whose images together with the rest Iakob buried vnder an oake, Gen. 35. 4. See more of *teraphim*, Hexapl. Gen. c. 31. qu. 6.

Contr. Against
the adoration
or toleration
of Images.

4. Quest. v. 17. Of Michals excuse vnto Saul, that
Dauid threatened to kill her.

1. In some things Michal is to be commended, in seeking to deliuer Dauid from danger, & in preserving his life: therein shewing the neare coniunction betweene man and wife, pre-

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setting her husbands safetie, before the displeasure of her father, according to the first institution: *for this cause shall a man leaue father and mother, and cleaue to his wife*, Gen. 2. and so the wife is to cleaue to her husband. *Marr.* 2. In some things Michal is to be excused: as in vsing such meanes whereby to keepe Sauls messengers in suspense, and in protracting of time, that her husband might escape: as in pretending he was sicke, in laying in an image into the bed: in these things shee is to be excused: these pretences tending to no hurt to any, but rather proceeding from matrimoniall loue and dutie. *Pellican.* 3. But in some things, shee neither deserueth commendation, nor yet can be excused: as in laying such an imputation vpon her husband, as though he threatened to kill her: for shee here three waies offended: 1. in telling an vntruth: 2. in raising a slander vpon Dauid, which might breede a great offence and scandall: 3. in her feare and timorousnesse, which was the cause of all this: wherein shee should rather haue imitated Jonathan, to haue spoken boldly to her father, euen to his face in the defence of her husbands innocencie. It is written of *Dyonisius* the tyrant, who gaue his sister in marriage to one *Polixenus*, that when he becing accused of treason, was fled into Italie, the tyrant expostulated with his sister, why shee did not giue notice vnto him of his flying: then shee made this confident answer, *An ita me degenerem putas, vt si scissem virum fugituum, non fuisset vna fugitura*: Doe you thinke me so vndutifull and out of kind, that if I had known my husband would haue fled away, that I would not haue fled away with him. Michal herein came short of the example of this heathen woman. *Mars.*

5. Quest. v. 18. *Whether Samuel did well in receiving Dauid; whome the king pursued as hisemie.*

1. Such as are indeede traytours to the King and state, and doe maliciously practise or conspire against either, are not to be rescued and succoured: for such are worthely by the lawes of all nations held to be no better then traytours themselves, that shall giue entertainment vnto such: vnlesse it be with such an intent as Iael receiued Sisera, (not in that particular to lay hand of them) but in generall to deliuer such persons

vp vnto the state. 2. But there is an other reason, and respect of those, which are without cause held to be traytours: which neither are enemies to God, nor the King: as Dauid bare no malice vnto Saul, nor entended any mischief against him, but suffered him to escape out of his hands, when he might haue killed him: Samuel therefore vnderstanding of Dauids innocencie, and of Sauls vniust vexation of him, doubteth not to receiue him. So Rahab gaue entertainment to the spies, hidde them, when they were searched for, and preserved their liues: so Ionathan and Ahimaaz were hid, which were sent as messengers vnto Dauid. 2. Sam. 17. 19. And now in many places Protestants and true professors are held as heretikes vnto the state, who notwithstanding such cruell edicts, and vniust sentence, are to be releued and succoured. *Martyr.*

6. Quest. v. 18. *Of Naioth, whether Samuel brought Dauid.*

1. This Naioth, which is said to be Ramah Samuels citie, was not farre from Ramah situate in the fields or territorie thereof: *Varabl.* the worde properly signifieth, a solitarie place in the pastures and fieldes, where the schoole of the Prophets was: which was fittest for studie and meditation: thither Samuel taketh Dauid, that they might be more safe from Sauls violence, and that Dauid might finde comfort in the exercise and meditation of the Scriptures. *Pelican.* 2. In this place there was a companie of Prophets, and Samuel was cheife over them, becing their instructor and teacher, and therefore els where they are called the children of the Prophets: for though prophesie be the speciall gift, and worke of the spirit, yet it was fit that they which afterward should be employed in the seruice of God, as it is like, that these were most of Leui, should be prepared by godly instruction and education, for the further worke of the spirit in them. 3. Thus Samuel though he had giuen ouer the publike government of the Commonwealth, yet exercised himselfe in his propheticall office still: not liuing to himselfe, as *Sylla* did, when he had resigned the Dictatourship, nor following his pleasure, as *Diocletian*, after he had
giuen

Contr. Of the
vnlawfulness of
Monastical life.

giuen ouer the Imperiall gouernment. 4. Thus we see that the noble foundation of Vniuersities, and schooles of learning, is grounded vpon the example of the Prophets: and so of auncient time it hath beene practised, that in the chiefe cities, there should be common schooles and profession of learning, as at Alexandria, and Antioch, many famous men taught publickly, as *Pantenus, Origene, Clemens. Mar.* 5. But much vnlike to this institution, were the celles and cloisters of Monkes: for these were brought vp in true religion and worship of God, but the other professed idolatrie, vsed inuocation of the dead, builded vpon mans workes, merits, and satisfaction: the scholars of the Prophets were exercised in profitable studies, most of those Monasteries were shoppes of epicurisme and idlenes: they were trained vp, to be afterward employed in the seruice of God: these made Monkerie the ende of their profession, to liue in cloysters all the daies of their life, not suffering themselues willingly to be drawne out of their celles.

7. Quest. v. 20. *Of Sauls violence offered to the colledge of the Prophets, and of the priuiledge of Sanctuaries:*

1. Saul sheweth his cruell and bloodie minde, in that he sendeth to take Dauid euen from Samuels presence, and the Colledge of the Prophets, (which was safe euen among their enemies the Philistines, c. 10. 5.) yea, and if they refused, to put them to the sword also, as is most like, as he did the priests of Nob: thus neither reuerencing the place, nor the persons. *Martyr.* 2. Now concerning Sanctuaries and priuiledged places: though they belonged specially to the policie of the Commonwealth of the Israelites, hauing also some figuratiue ceremonie in it, as it may appeare by that law, of the remaining of the manslayer in the citie of refuge till the death of the high Priest, who herein was a type of Christ, Numb. 35. 28. yet according to that president, it is lawfull that, for reuerence vnto the exercises of religion, and of Gods worship, such places, as are consecrate to that ende, should enioy some immunities, and priuiledges: as is still commendably practised

practised in this our nation, that the Kings writ should not be serued in Churches and places of prayer, at the least no violent hands to be laide vpon any in Church or Churchyard.

3. But this giueth no patronage to the vnreasonable priuiledges, which in time past were challenged vnto Sanctuaries: by occasion of which superstitious immunities, many foule and shamefull enormities were committed: And Popish Sanctuaries failed in all these respects: 1. in the number of them, they were exceeding many: euery Monasterie lightly was a Sanctuarie, whereas in all the land of Israel, there were but sixe appointed for the whole nation. 2. whereas the Sanctuaries and cities of refuge were appointed for inuoluntarie and the sinaller offences, for those which trespassed not of malice, as they which killed any by chaunce without any malice: yet they opened their Sanctuaries to wicked persons, guiltie of wilfull murder, and other most grievous crimes: whereas by the law of God, it was lawfull to take such euen from the altar, as Salomon commaunded Ioab to be slaine laying hold on the hornes of the altar. 3. the man which fled to the citie of refuge, lost his priuiledge if he were found without the borders of the citie, Numb. 35.v.26. but their Sanctuarie-men they would take and rescue from the place of iudgement, to restore them to their Sanctuarie. 4. the cities of refuge did not cut off the Magistrates authoritie and power: nay, the Magistrate in the assembly or congregation, was to iudge, whether he were to be sent to the citie of refuge or no, that was pursued for blood, Numb. 35.25. so that the immunitie of the cities of refuge, did not any way hinder the authoritie of the Magistrate: but they in their Sanctuaries kept men, and defended them against the Magistrate from the ordinarie processe of law. Therefore they abused such priuiledges and fraunchises, and for these causes were worthily depriued of them.

Contr. Of the abuses of Sanctuaries and priuiledged places in times past.

8. Quest. v. 20. *How Sauls messengers, whome he sent to take David, prophesied: and of their sodaine change.*

1. Here the power of God mightily appeared, in chaunging of a sudden the hearts of these messengers, who came

Of sodaine
changes and
innouations of
mens hearts.

with a full intent to apprehend Dauid, and to take him by strong hand: we read in Scripture of three kind of such innouation and changes: some were suddenly stricken with Gods iudgements, and so staied in their enterprise, as two captaines with their fifties, that were sent by the King to take Eliah, which were destroied with fire from heauen: 2. king. 1. some, though they escaped such sodaine iudgement, yet were astonished, and their affections chaunged: as the third captaine which was sent to Eliah submitted himselfe, and besought the Prophet for his life, though he came with an intent to lay violent hands vpon the Prophet, as the other did: so the messengers whome the Pharisees sent to apprehend Christ, had no power to doe any thing vnto him, but returned without him. Ioh. 7. 46. A third sort there is, which beside such sodaine astonishment, haue presently beene rauished with extraordinary motions of the spirit, as Saul of a persecuter was sodainly turned to be an Apostle and preacher of the Gospel: as also in this place, the messengers of Saul prophesied. 2. Such sodaine chaunges, though they are rare and not often seene, yet the Lord to shew the power of his spirit, sheweth sometime such examples in the world: the Niniuites were presently reclaimed at the preaching of Ionas, so were many in the citie of Athens, by the holy labours of the Apostle Paul: *Augustine* was conuerted from beeing a Manichee by hearing of *Ambrose* sermons, lib. 6. confess. c. 3: *M. Latimer* vsed to goe and heare *M. Stafford* his godly lectures to scoff at him, but he was caught in a golden net, and beganne to fauour the truth: yea, humane perswasions haue wrought present effects: as drunken *Polemo* went to deride graue *Xenocrates*, with his garlands and other youthfull ornaments, but before he came away, he pulled off his garland, and became himselfe one of *Xenocrates* scholers: much more effectually is the spirit of God, to worke vpon the heart of man. God vsually in these daies turneth not mens hearts on the sodaine, that there should be continuall exercise of the preaching of his word, and of the labour and diligence of those which heare vnto their edifying. 3. These messengers of Saul, when they saw the rest to prophesie, in singing of Psalmes and hymnes vnto God, they ioyned with them in that exercise: for like as the load stone draweth yron vnto it, so spirituall

exerci-

exercises are able to affect the hearts and affections of others. *Mart.*

9. Quest. v. 23. Of Sauls sodaine
propheſying.

1. When Saul had ſent meſſengers thrice, and none of them returned: beeing there detained, not for feare, as the meſſengers which Ioram ſent to meete Iehu, whome he commanded to turne behinde him, but with reuerence vnto the Prophets, and with a ſpirituall delight for the time in their godly exerciſes: *Mar.* then he followeth himſelfe, not of any deuotion, but of a malicious and hatefull minde to lay violent hands: *Pellic.* euen he himſelfe alſo by the way is chaunged, wherein by experience is found true that ſaying of the wiſe man, *The Kings heart is in the hand of the Lord*, Prov. 24. 1.

2. There is great difference betweene Sauls propheſying at this time, and of his ſeruants: and a greater change in him, then in them: for firſt he was vexed and inuaded by an euill ſpirit before, ſo were not they: then he propheſieth in the way before he came to Samuel, ſo did not they vntill they came to Samuel, and the companie of Prophets: further, Saul when he came caſt off his princely robes, or militarie attire, all the day and the night: which is not expreſſed of the other: that they propheſied in that manner, or ſo long.

3. And as Sauls propheſying in this place, was much diuers from theirs; ſo alſo he is ſaid here to propheſie in an other manner and ſenſe then he did before in his owne houſe, c. 18. v. 10. for firſt the cauſe was diuers, that proceeded of the euill ſpirit, this of the good ſpirit of God, which came vpon him at this time: *Mar.* then the effects were diuers, there he meditateth miſchiſe, and caſteth a ſpeare at Dauid, here Dauid was preſent, and he hath no power to touch him: further, there he is ſaid to propheſie onely, becauſe of ſome likenes in general, in his ſtrange behauiour, as rauiſhed beſide himſelfe, but here he propheſieth in a further degree, communicating with the reſt of the Prophets in their propheticall exerciſes. *Iunius* maketh this propheſying and the other, c. 18. 10. to be all alike, and referreth vs here in the marginal annotatiō to that place, c. 18. 10. but I rather ſubſcribe herein to *Pet. Mart.* whoſe iudgement

ment is seene before, that this prophesying was of an other spirit, and so diuers from the former.

10. Quest. v. 24. *How Saul is said to haue stript off his clothes, and to be naked.*

1. It is not to be imagined, that Saul was indeede altogether naked, but he is said to be so, because he had laide aside either his princely robes, as *R. Chimchi* thinketh, or militarie apparell, *Iun.* and was now as an other common person: so *Isai.* 20. 2. the Prophet is saide to goe naked, because he had put off his sackcloath, which he had worne before: so *Michal* telleth *Dauid* that he had vncovered, or made himselfe naked, *2. Sam.* 6. 20. because he had put off his princely apparell, and daunced in a linen Ephod. 2. Some thinke that Saul did not onely put off his owne garments, but put on some peculiar kinde of vesture, such as the Prophets vse to weare: and *Osiander* affirmeth that it was certainly so: *Proculdubio aliam vestem, qua Prophetantes utebantur, assumpsit*: Vndoubtedly he tooke an other garment, which the Prophets vsed. *P. Martyr* saith, *fortasse accepit alias vestes*: It may be he took other apparell, to be like vnto the Prophets. But whence should Saul haue that speciall kind of apparell? for it seemeth that *Samuel* spake not at all to him, nor gaue any direction for any such thing: and without his direction, the children of the Prophets would doe nothing: therefore his nakednesse consisted onely in laying aside his vpper princely robe, behauiuing himselfe now as any other common person.

11. Quest. v. 24. *Whether Saul fell downe naked all the day, and night.*

1. The most doe take it, that Saul fell downe naked, *Gen. 31. Septuag. Lat. Genevens. B.* that is, lay vpon the ground, as *Iosephus*, according to the manner of others that are rauished of the spirit, hauing no vse of their senses, *Vatab.* but lie as in a trance: but this can not be the meaning: both because the rest that prophesied vsed not this gesture: for *Samuel* stode in the middes among them, *vers.* 20. and fell not vpon the ground: as also it had beene too much for Saul to lie vpon the

the ground a whole day and night: and further, whereas their prophesying consisted in singing of Psalmes, & praising God, as the *Chalde* interpreteth, this gesture had not been so meete for that exercise.

2. Some other therefore thinke that Saul did not lie vpon the earth all the day and night, but at certaine *diurne* and *nocturne* houres, appointed for praier and prophesying, he humbled himselfe vpon his knees, as now is vsed to be done in the seruice of the Church: that in reading some Psalmes, they vse to fall vpon their knees. *Osiand.* But who can thinke that this allotting out of certaine houres for prayer by day & night, is so auncient as Samuel; or that such chaunge of gesture in praier was taken vp then: beside that, Saul doing thus at times, could not be saide to fall all the day and night.

3. Therefore I here embrace the iudgement of *Iunius*, who doth interpret this place according to the like, Numb. 24.4. where it is said, that Balaam *fell*, that is, into a traunce, or fell beside himselfe: so here Saul fell, not vpon the ground, but fell out of his wits, or beside himselfe for the time: in the which state he continued a day and a night.

11. *Quest.* How Saul is said to haue prophesied before Samuel, it being said before, that Samuel came no more to see Saul. c. 16. 35.

1. Some thinke the meaning to be, that Samuel saw not Saul in the habite of a King: for now he had chaunged his apparell, and appeared in an other forme: some, that Samuel might be hid standing among the Prophets: but neither of these are likely: not the first, for Saul appeared in his vsuall habite before he stript off his cloathes: and in what habite soeuer Saul shewed himselfe, he was Saul still, and so scene of Samuel: nor the other, because it is directly saide, that Saul prophesied before Samuel, therfore he was not hid. 2. Therefore the meaning is, that Samuel came no more to Saul with any message from God, neither had any more familiar conference with him, as before: for in this place Samuel speaketh not to him, neither is there any entercourse at all betwene them: *Mart. Pellican.* see more of this, c. 15. qu. 22. 3. But *Iosephus* is here deceiued, who writeth that Saul prophesied before

before Dauid and Samuel, but the text maketh mention onely of Samuel to be present: for in the meane time, while Saul continued prophesying, Dauid tooke the opportunitie, and escaped away.

13. *Quest. Of the difference of true and false prophets, how they differ betweene themselves, and from others, vpon these words: Is Saul also among the Prophets?*

1. The first difference to be considered, is concerning the diuers offices of Prophets, which were either ordinarie, as in praying and interpreting the Scripture, teaching, exhorting, as *S. Paul* taketh the word prophesying, 1. Cor. 14.3. or extraordinarie, consisting in the reuealing of hid things, either past, as *Moses* setteth downe the historie of the creation: *Christ* told the woman what shee had done, Ioh. 4. or present, as *Elisha* could tell what *Gehezi* had done beeing absent, *Samuel* told *Saul* what was become of his asses: or of things to come, in which sense properly they were called Prophets: in respect of these extraordinarie parts and gifts, a Prophet is now to be considered.

Of diuers sorts
of visions.

2. The second thing to be obserued, is of the diuers waies and meanes, whereby the Lord reuealed himselfe to the Prophets, which were three: either by oracle, as when the Lord spake by an audible voice, as when the Angel of God spake to *Abraham*, not to sacrifice his sonne, Gen. 22. or by dreams, as vnto *Ioseph*, Math. 1. or by vision: which was of three sorts, either by inward reuelation to the minde and vnderstanding, as to *Isaiah*, when he was bid to turne backe vnto *Hezekiah* beeing sicke, 2. king. 20.4. or when some inward demonstration is shewed, by some representation, as *Ieremie* saw the almond rod, and the pot, Ierem. 1. and *Peter* the sower comred sheete, Act. 10. or when some visible object is offered to the sight, as when the hand writ vpon the wall, Dan. 5.

3. Prophets then differed from Priests and other Pastors: the Priests had an ordinarie succession, beeing alwaies of the tribe of *Leui*: the Prophets were raised extraordinarily, and indifferently out of any tribe: the Priests were tied to the seruice of the Tabernacle, so were not the Prophets: the Priests

were

were subiect to error in their doctrine, so were not the true Prophets: likewise they differed from ordinarie Pastors, Doctors, Teachers: for the ordinarie teachers obtained their gifts of teaching and exhorting, by studie, labour, and industrie: the Prophets were extraordinarily inspired of God: though they were prepared by fasting, studie, praier, yet the gift of prophesying came by secret inspiration from God.

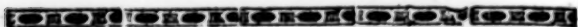
Martyr.

4. There was great difference betweene the true Prophets and the false: 1. One note is giuen, that a true Prophet should be knowne, if his prophesie come to passe, Deut. 18. 22. 2. But because sometime the Lord to trie his people, may suffer the signes of false prophets to come to passe, another surer note is giuen, to trie them by their doctrine: for if they shall perswade to any false doctrine, as to Idolatrie, or such like, they are not good Prophets, though the effect of their prophesie follow, Deuter. 13. 2. 3. The true Prophets are inspired of God, the false for the most part are led by the false and lying spirit, as Baals prophets were, 1. king. 22. 4. The true Prophets were men of sanctified hearts and affections, and of good life and manners: the false prophets were void of true faith, and men of corrupt life: as Balaam was corrupted with money, and he gaue counsell against the people of God. There is also some difference betweene the false prophets themselves: for some of them may haue the gift of prophesie for the time from God, as Balaam, and Caiphas, who are to be discerned by the former notes from true Prophets: some are inspired of Satan, as Simon Magus, which by his forcerie bewitched Samaria: such was the Pythonisse at Philippi, Aët. 16. and at the oracle of Apollo at Delphos.

5. The true Prophets also differed among themselves: some excelled others in authoritie and greatnes of workes, as Moses was preferred before the rest, that there was not a prophet like vnto him: Deut. 34. some in clearenes of reuelation, as Dauid and Daniel concerning the manifestation of the Messiah: some had the preheminence in regard of their office, as Iohn Baptist beeing the forerunner of Christ, and pointing him out with his finger, is preferred before the rest.

6. Yea, the same Prophets were not alwaies like themselves: for sometime they spake as men, not as Prophets, when the spirit

spirit of prophesie was not vpon them : as Nathan the Prophet, when Dauid purposed to build the Lord an house, encouraged him to goe on, 2. Sam. 7. 3. yet afterward the Lord reuealed otherwise vnto him : so when the Prophet Hanani, had prophesied that after three yeares the Lord would breake the captiuitie of Babel, at the first the Prophet Ieremie saide *Amen* vnto it, and wished it might be so : but afterward also the Lord reuealed an other thing vnto Ieremie. Ier. 28. 5. 14.



C H A P. XX.

1. Quest. v. 3. *Of Dauids oath: As Iehovah liueth, and as thy soule liueth: whether it be lawfull to sweare by any, but by the Lord onely.*

Here the question is, which of these was the forme of Dauids oath : for if the whole be Dauids oath, then it would follow, that it is lawfull to sweare by the soule and life of man, as by the life of God. But first it is euident, that it is not lawfull to sweare by any creature in heauen and earth, nor by a mans head, Matth. 36. 1. As it was well decreed in the 4. Councell of Carthag. *Clericum per creaturas iuramentum acerbe oburgandum* : A Clergie man that sweareth by creatures, we doe decree to be sharply reprooued : and if he continue in his fault, to be excommunicate. 2. Yea, it was counted an horrible thing, to sweare by any part of God : *Si quis per capillum dei, vel caput intraverit, vel alio modo blasphemias contra deum usus fuerit, si Clericus, deponatur, &c.* If any doe sweare by the haire or head of God, or vse any other blasphemie against God, if he be a Clergie man, let him be depofed ; if a lay man, let him be anathematized. *Caus. 22. q. 1. c. 10.* If Christ be not to be dismembred by an oath, which were as a crucifying of him againe : much lesse are we to sweare by any part of a man, as by his soule, or head. 3. For this is a peculiar part of Gods worship, to sweare by his name, Deut. 6. 13. therefore it is a robberie vnto God, to giue that which is due to him, to any other. 4. In him by who we sweare, two things are

are requisite : that he should both know and vnderstand the heart, and therefore is called as a witnesse, that in our heart we speake the truth ; as also be able to take reuenge of him that sweareth falsly. But these two are onely incident vnto God, to know the heart, and he is the almightie and powerfull iudge, able as to conuince, so to punish all false swearers.

5. Wherefore we condemne that superstitious vse of the Romanists, in swearing by Saints, for so they robbe God of his honour: *Origen* against *Celsus*, lib. 8. saith, *Nec per regem iuramus, perinde ac non alium deum crederemus, neque per fortunam, &c. sit utiq; ut nobis potius sit moriendum, quam per demonis aliquid numen iureiurando confirmemus* : Neither

Cantr. It is not
lawful to swear
by Saints.

doe we swear by the King, as though we beleueed no other God, nor by fortune, which is nothing, &c. so that it cometh to passe, that we ought rather to die, then to swear by the power of any spirit. *Plutarke* propounding this question, why the Romanes doe not suffer their children to swear by *Hercules* within doores, but thrust them out, among other yeildeth this reason: *Quia non est Deus indigena, sed peregrinus & hospes*: because he was not a countrey or natie god; but a straunge and forren god: and for the same cause they swear not by *Bacchus* in the house, because he also was a forren god. *quest. Roman. 28.* The heathen had that light, that they would not swear by those, whome they tooke not properly, naturally, and principally to be gods. It were a shame therefore for Christians to swear by them that are no gods.

Secondly, touching this example, wherein *Dauid* ioyneth both together, as *Iehouah* liueth, and thy soule liueth: it followeth not, because they are both put together, that therefore *Dauid* sweareth by both. 1. As, *Exod. 14. 31.* *It is said, they beleueed Iehouah, and his seruant Moses*: it can not be hence inferred, that we are to beleue vpon Saints: to beleue is ascribed to both, but not in the same manner nor kind: for they beleueed in God as the author and performer of his promises, they gaue credit to *Moses*, as the faithfull minister, and seruant of God: so in these two clauses there is great difference: *Dauid* sweareth by God as a witnesse of his heart, and as the Almighty and immortall Iudge, he onely protesteth by the life of *Jonathan*, that it was as certain, that he was in dan-

ger,

ger, as it was certaine he liued. 2. For in an oath there are two things to be considered, the certentie of the thing affirmed, and the penaltie, which he wisheth to himselfe, that sweareth falsely: the first may be declared without an oath, by solemne protestation, or liuely demonstration of some thing present, beside God: as when we say, It is as true, as thou liuest: or as the Sunne shineth, or is in the skie, or shall set or rise: which kinde of asseueration the Lord himselfe vseth, Ierem. 31. 35. that as sure, as God gaue the Sunne to be a light for the day, and the courses of the moone and the starres, so surely should Israel be a people for euer. But the other, in calling him, by whome we sweare to be our witnesse and iudge, cannot be performed but by an oath, and that onely by the name of God: so that this speech of Dauid, *As Iehovah liueth*, is as much in effect, as he saith els where, *So and more also doe God vnto the enemies of Dauid*, 1. Sam. 25. 22. which forme of oath afterward Dauid altereth thus, v. 34. *As the Lord God of Israel liueth, &c.* 3. And that not this whole sentence, but the first clause of it, is onely Dauids oath it appeareth, because sometimes, these clauses are diuided: the first beeing vsed apart by it selfe, is called an oath in Scripture: as c. 19. 6. *As Iehouah liueth, he shall not die*: but the other vsed alone, *as thy soule liueth*, is neuer counted an oath, nor are they said to sweare, that so speake: as Anna, 1. Sam. 1. 26. and Abner, c. 17. 55.

2. Quest. *In what cases, and how it is lawfull priuately, so take an oath.*

1. Hieromes opinion is, that to sweare, *quasi infirmis lege fuit concessum*, it was permitted in the law in respect of their weakenesse: that as they did sacrifice vnto God, because they should not sacrifice to idols and deuills, *sic inrare permittuntur in Deum, non quod recte hoc facerent, sed quia melius est id exhibere deo, quam demonibus*: so they were permitted to sweare by God, not that they therein did well, but because it was better to exhibite (an oath) vnto God, then vnto deuills: so is Hierome cited vpon the fift of Matth. *Caus. 22. qu. 1. c. 8.* But if to sweare were an argument of weakenesse, and onely permitted in the old Testament; then should there

there be no vse of it in the New : whereas the Prophet speaking of the times of the Gospel, saith, *He that sweareth in the earth, shall sweare by the God Amen*, *Ma. 65. 16.* was the Apostle Saint Paul weake, when he thus wrote : *I call God for a record vnto my soule, that to spare you, I came not yet to Corinthus*, *1. Cor. 1. 23.* Indeepe to sweare sheweth weaknesse, not in him that sweareth, but in him that will not beleue without an oath : therefore the Lord hath confirmed his promise by an oath, for our more strong consolation : *Hebr. 6. 18.* If not onely the people of God vnder the law, but now also vnder the kingdome of grace, haue *strong consolation* by the promise confirmed by Gods oath : then there is as well an vse of an oath now, as then.

2. Now concerning the lawfull vse of an oath, as publickly it may be made before the Magistrate, for the deciding of controuerfies, *Hebr. 6. 16.* and betweene Magistrate and Magistrate, for the confirmation of some league and couenant, as Isakob and Laban did sweare each to the other, *Gen. 31.* and by the Magistrate it may be made to the subiect, for the more securitie and safetie of his life, as Saul sware that Dauid should not die, *c. 19. 5.* as Princes lawfully sweare at their coronation, for the obseruation of the nationall laws: As also by oath we may binde our selues vnto God, as Abraham did, that he would take nothing of the goods of the king of Sodom.

So also there is a lawfull vse of a priuate oath : and especially in these three cases.

1. When in time of daunger a mutuall league and couenant is made, one not to forsake an other, as Dauid and Ionathan one sware vnto an other, *v. 17.* so one souldier may sweare to an other, to be faithfull vnto him in the battell, whether he liue or die.

2. An oath may be made betweene two priuate persons, for the performance of any seruice of waight and importance: so Eliah sware vnto Obadiah, that he would present himselfe that day vnto the king, *1. king. 18. 15.* In this case it is lawfull for one leauing the world, to take an oath of his Exequutor for the performance of his will, and testament: as Ioseph sware vnto Isakob, that he would burie him in his fathers graue, *Gen. 47. 31.*

3. Thirdly,

3. Thirdly, a man may sweare priuately for the manifestation or euidence of some truth, to cleare himselfe or to satisfie his brother, where the waight and necessitie of the cause requireth it: as here Dauid by his oath doth assure Ionathan of the greatnes of the danger which he was in. And herein *Augustines* rule is to be kept: *quantum, ad me attinet, iuro, sed quantum mihi videtur magna necessitate compulsi, cum videam non mihi credi, nisi faciam, & ei, qui mihi non credit, non expedire, quod non credit*: As for me, I sweare, but as it seemeth to me, being forced thereunto by great necessitie, when I see I can not be beleueed vnlesse I doe it, and that it is not safe for him, which is hard of beleefe, that he beleeueth not. *de verbis Apost. serm. 28. cited by Gratian. Caus. 22. qu. 1. c. 14.* Both which did here concur in Dauids oath: for he saw that Ionathan was very confident, that there was no danger toward Dauid, and therefore he bindeth it with an oath: and beside it was very materiall, not onely for Ionathan in respect of his loue to Dauid, but vnto Dauid in respect of his life, that Ionathan should be perswaded of this great danger.

4. First then seeing there is such a commendable, yea necessarie vse of an oath, both publikely, and priuately: the Anabaptists phantasticall opinion falleth to the ground, that allow not a Christian to take an oath before a Magistrate. Againe, in an other extreame they are worthie of reprehension, that vse oathes vnnecessarily and prophanely in their common talke: vsing more vnreuerently the name of God, then they would of a mortall man, the Prince, or their father, or of any other, whome they are bound vnto: who remember not the saying of our Sauour, *That whatsoever is more then yea, yea, nay, nay.* (he meaneth in common talke) *commeth of euil.* *Matth. 5. 37.*

3. Quest. v. 3. *Whether Ionathan sinned, in being so hard of beleefe, that his father intended mischeife toward him.*

1. Some thinke that Ionathans affection might somewhat abate toward Dauid while he thought of the succession of the kingdome, which he beganne to consider, was likely to come to Dauid, *Pellican.* But no such thing can be imagined of

of that good man : who loued Dauid, as his owne soule, and presently after, v. 4. he promisseth to doe for Dauid, whatsoever he desired. 2. Therefore it is rather to be imputed to the goodnes of Ionathans louing nature, who thought the best of his father: as *loue thinketh not euill*, as the Apostle saith, *but beleueneth all things*, 1. Cor. 13. 5. that is, taketh and interpreteth all in the best part. And two reasons moued Jonathan to be so confident : first, because his father had once spoken vnto him, to kill Dauid, but made no more mention of it afterward, which he thought he would haue done, if he had purposed any such thing, because he vsed to conceale nothing from him: *Osiand*. secondly, he builded vpon his fathers oath, which he had made, that Dauid should not die. *Borr*. 3. But Dauid did well, hauing had so often experience of Sauls hypocrisie, that he would trust him no further, as the saying is, then he saw him. And though he for the time behaued himselfe as a Prophet, among the Prophets, yet Dauid not without cause did mistrust him still. *Pellican*.

4. Quest. v. 3. *Of Dauids words, There is but a steppe betweene me and death : whether Dauid sinned in being timorous.*

1. Some thinke, that Dauid shewed great weaknes herein, being in a manner *diuina consolatione destitutus*, destitute of diuine comfort: as when he cried out at an other time, *My God, my God, why hast thou forsaken me?* *Borr*. But it can not be, that Dauid should shew so great infirmitie, vnles it should be admitted, that he distrusted Gods promises: for he could not forget, what the Lord had said vnto him by Samuel, concerning the kingdome: whereof he made no doubt. 2. Others therefore doe excuse Dauid altogether, saying, *Non peccat Dauid, etsi timeat*, that Dauid sinned not, though he were afraid. *Marr*. But Dauid cannot here be altogether freed from humane infirmitie, and doubting: as the very words doe shew great passion, *There is but a steppe betweene me and death*: and Dauids doubtfull thoughts at an other time shew as much: when he said in his heart, *I shall now perish one day by the hand of Saul*. c. 27. 1. 3. Therefore I preferre the meane betweene these two, that as Dauid was not altogether voide of diuine

The difference
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consolation, so neither was he free from humane weaknes and infirmitie, yet so, as that he still did comfort himselfe in God, and relied vpon his promises: as it appeareth by the 59. Psal, which he made about this time immediatly vpon his escape, when Sauls men watched his house, and he was let downe by the window, as the title of the Psalme sheweth: in the which he thus professeth his faith and confidence, v. 9. *I will waite vpon thee, for God is my defence.* 4. But yet there is great difference betweene the feare of Dauid here, and the feare of other the seruants of God, and the feare of the wicked: and in these three points: 1. the one in their feare, yet doe not leaue their faith and confidence in God, though they are ~~in~~ *good* for the time, yet they recouer themselves by their faith, as Iaakob though he were afraide of Esau his brother, yet he trusted in God, and praied vnto him: but Saul, when the Philistims pursued him, vtterly despaired and slue himselfe. 2. The godly though they be in daunger, attempt no vnlawfull meanes; the wicked in their feare, care not how they may worke themselves out: as Saul fearing the losse of the kingdome, seeketh to kill Dauid. 3. The godly are not so perplexed, but that in the middes of their feare, they omit nothing appertaining to their dutie, which may helpe them, as here Dauid vseth Ionathan as a meane: but the wicked are at their witts ende, and knowe not which way to turne themselves, casting all meanes aside, and resolue thus desperately, if we perish, we perish: as Hagar, when the water of the bottell was spent, sought no further, but in despaire cast the child aside a good way from her, because shee would not see his death. Gen. 21. 15, 16.

5. *Quest. v. 4. Of Ionathans liberall promise to Dauid, to doe whatsoeuer he required.*

1. There is some difference in the reading of the words: some read, *whatsoeuer thou saiest or desirest, I will doe.* L. V. or, *whatsoeuer thy soule desireth, I will doe.* B. G. but then the Hebrew coniunction should be superfluous, *vechesheith*, and I will doe it: some read, *speake what is thy minde, and I will doe it.* Lun. but here the words are inuerted, which stand thus in the originall, *what saith thy soule? mah* the interrogatiue particle

particle is placed first: then this remaineth to be the best reading, with an interrogation: *what saith thy soule, and I will doe it for thee?* S.Ch. A.P. for *mab* is a particle of interrogation, or asking a question. 2. In the which generall promise, Jonathan must be taken to vnderstand this secret condition: he would doe any thing for him, so it were not against pietie or honestie: *Mar.* and so all such generall promises are to be vnderstood. But Jonathan expresseth no such condition, because he had that confidence in Dauid, that he would aske no dishonest or vnseemely thing.

6. Quest. v. 5. *Of Dauids sitting at Sauls table, on the first day of the moneth.*

1. The Israelites had a solemnitie vpon the calends or first day of euery moneth, when they offered peace offerings, and thereof feasted together: yet they were not to abstaine from their bodily labour vpon that day, sauing in the first of the seauenth moneth, when they were commaunded to abstaine from all seruile worke. *Leuit. 23. 25. Martyr.* And beside the solemn sacrifice prescribed to be kept euery new moone, *Numb. 28. 11.* they added peace offerings and a feast. *Genevensf. Inn.* And in the Kings Court the solemnitie was kept after the better sort, according to the dignitie of the place and persons. 2. *Pellicane* thinketh, that Saul after he had prophesied in Naioth, beganne to be more reasonable and friendly toward Dauid, in admitting him to his table, as he was accustomed. But that is not like: for Saul was not yet come from Naioth, where he was a whole day and night: and Dauid had this communication with Jonathan the very same day while Saul was prophesying, whose place Jonathan supplied in his fathers abience, and therefore Dauid craueth leaue of Jonathan to be absent. *Inn.* 3. But Dauid was allowed his place at the Kings table, beeing the kings sonne in law, and of great account in Israel: *Osiand.* where his presence was expected, especially in their solemn feasts: and therefore Dauid knowing he should be missed, craueth leaue to be absent.

7. Quest. v. 6. Of Dauids excuse, that he was gone to
Bethlehem to the yearely sacrifice
of his familie.

1. *Iunius* onely here readeth, *convivium anniuersarium*, a yearely feast: all the rest read, *sacrificium annuale*. *P.* *sacrificium dierum*: *A.* a sacrifice of daies: or *uictima solennes*: *L.* solemne sacrifices: to the same effect, and in the same sense, *Ch.* and *Sept.* but the latter interpretation is more likely, for these reasons: 1. the same word, *zabach haianimmim*, sacrifices of daies, which in the Hebrew phrase is taken for a yearely sacrifice, is vsed in the same sense, c. 1. 21. where mention is made of Elkanah his yearely sacrifice. *Borr.* 2. It appeareth that vpon the first day of the moneth, they first sacrificed, and feasted of their peace offerings, and therefore none that were vn-cleane and not purified could eate thereof; as Saul himselfe excused Dauids absence. vers. 26. 3. It was lawfull to offer peace offerings, where the Tabernacle was not: as is here euident: that Sauls feast consisted of such, because the vn-cleane were forbidden to eate thereof. But Saul dwelt at Gibeah, where the Tabernacle was not: and now especially this was permitted, the Tabernacle and the Arke at this time being asunder: see more of this before, c. 9. qu. 4. and c. 16. qu. 2.

2. Now concerning Dauids excuse: some thinke it was his infirmitie and weaknes so to dissemble: *Pellican.* some that Dauid in thus dissembling shewed his wisdom: *Osiand.* but in true godly wisdom there is no such dissimulation. It is therefore most like, and none other thing can be gathered, but that this was a true excuse: *Iun.* and that there was some such solemne sacrifice in that familie, for some notable benefit receiued. *Martyr.*

8. Quest. Of the best reading of the
12. verse.

1. *Iunius* readeth thus: *O Iehovah God of Israel, when I haue searched out of my father, &c. would I not send vnto thee, &c.* and the next v. thus: *so doe Iehovah vnto Jonathan, &c. if it seeme good vnto my father to bring euill vpon thee, as I will reueale it, &c.* But in this reading, in the 12. v. he interpreteth, *velo, an non*, would I not: where it signifieth, *& non*, and I send not: in the next verse he ioyneth the imprecation to the affirmatiue clause: *as I doe reueale*: whereas the sense rather

rather giueth it should be referred to the negatiue clause before going: *if I doe not send and reueale, God doe so and so vnto me*: better then *God doe so and so to me, as I reueale, &c.* 2. An other reading is, to put it likewise in the vocatiue case: *O Lord Iehovah, when I haue groped, &c. if behold, it is well with David, and I send not, &c. the Lord doe so and more also vnto Ionathan, &c.* B. G. A. P. but in this reading the person is chaunged: Lord in the 12.v. is put in the vocatiue, and in the 13. in the nominatiue, belonging both to the same sentence, and so the sense should be imperfect. 3. Therefore, the better reading is, to beginne also in the nominatiue case: *Iehouah God of Israel*, and so to suspend the sense vntill the beginning of the 13.v. *Iehovah I say, doe so vnto Ionathan, &c. sic V. S. Chald.*

9. Quest. Of the truest reading of
the 14. verse.

1. Some interpret the v. thus, reading affirmatiuely: *and if I liue, thou wilt shew me mercie: and if I die, thou wilt not cut off, &c. L. S.* but in this reading the negatiue particle *velo*, and not, thrise repeated in the verse should be left out. 2. Some read thus: *I require not this while I liue, for I doubt not, but thou wilt shew me the mercie of the Lord, that I die not.* B. G. but here all these words, *I require not*, and, *for I doubt not*, are added, beeing not in the originall. 3. *Iunius* readeth thus, with an interrogation: *wouldest thou not while I liue, wouldest thou not shew toward me this mercie of the Lord, that I die not?* but if *velo* should be here read interrogatiuely, why not also in the next v. *velo*, and *wouldest thou not cut off thy mercie from mine house*: if the interrogation can not stand here, *velo* should seeme so to be read before: and the word *halo* is vsed, when the negatiue is put interrogatiuely, not *velo*: beside, for the matter *Ionathan* feared not, least *Dauid* should put him to death, that he should neede to say, *that I die not.* 4. Therefore I here rather preferre *Uatablus* sense: *If I doe not shew thee mercie, then shew me no mercie, neither aliue nor dead*: where the phrase, *if I shew not mercie*, is supplied out of the clause following, which is vsual in the Hebrue tongue, which is very curt and compendious. But this last sense is better somewhat altered thus: *if I doe not shew thee mercie, while I liue then doe not thou shew toward me the mercy of the Lord, no*

not when I am dead: for thus the sentence to be distinguished, the perfect distinction *arbaah*, determining the first clause, ending at, while I live, giueth great probabilitie.

10. Quest. v. 17. *Whether Jonathan sware vnto David, or he caused David to sweare.*

1. The most read, Jonathan againe sware vnto David: *A. P.B.G.V. cum cet.* but, the word in *hiphil*, *haphbiagh*, signifieth to cause to sweare, especially beeing ioyned with the preposition *eth*, a signe of the accusatiue case: for then it signifieth to adjure one, or cause him to sweare: as in the same construction it is vsed, c. 14. 27. how Saul adjured the people, that is, charged them with an oath: for when it is taken in the other sense, it is ioyned to the preposition, *lamed*: as Gen. 47. v. vlt. Ioseph did sweare, *li*, vnto him. 2. Therefore *Iunius* better readeth, *adinrauit Jonathan Davidem*, Jonathan adinred David: that is, required the like oath of him, which he had made: for Jonathan had taken his oath before, and needed not take it againe: and it is cleare that David also confirmed this league betweene them with a mutuall oath: as the 42. v. sheweth, *that which we haue sworne both of vs in the name of the Lord*: and againe, 2. Sam. 23. 7. it is said, *the Lords oath was betweene Jonathan and David*: but no other mention is made of Davids oath, but in this place. 3. Onely this will be obiected, that the words following, *because he loued him*, that is, David, yeild a reason, that Jonathan should sweare to David, rather then to cause David to sweare to him. But it may be answered, that this was an argument of Ionathans loue, that as he had sworne to David, so he requirereth the like restitution from him, desirous to make a sure and steadfast league with him, whome he so dearely loued.

11. Quest. v. 16. *Of these words: Jonathan made a conenant with the house of David.*

1. Some read, *let Jonathan be taken away by the house of David*. S. but the word *vaiybroth*, *he cut out*, is of the actiue, not the passiue voice: and the preposition *ghim*, or *bhim*, signifieth not *by*, or *from*, but *with*: others expound thus, *let David cut off Jonathan with his house*: *Vat.* that is, if he performe not this: but here the words are much inuerted: which stand thus.

thus in the originall, and *Jonathan stroks or smote with the house of David.* 2. Wherefore the meaning is, that he smote or stroke a covenant, which word is wanting here, as likewise c. 22. 8. but vsually the word *berish*, a covenant, is supplied: as Gen. 15. 18. and in many other places. *Iun. Chal. Lat.*

12. Quest. v. 18. *Why David should be missed on the feast day, seeing Saul had so lately sought to kill him.*

1. Some thinke that the historie is transposed: and that this fell out before Saul had sent to kill David in his house, or that he had pursued him vnto Naioth where he prophesied: but that is not like: for the storie followeth in order, how while Saul was prophesying before Samuel, David in the meane time escapeth, and goeth to Jonathan, at which time he had all this communication with him. 2. Others thinke, that Saul was obliuious, & very forgetfull, by reason his head was distēpered, & would aske for David, not remembring that he had so lately sought to kill him: as the Emperour *Claudius* was so forgetfull, that he would aske for them at the table, whome he had commanded before to be put to death: but though Saul might be ouertaken with such obliuion, David was not, who first moued this doubt, that his father would misse him. v. 5, 6. 3. Others are of opinion, that David might be reconciled to Saul, yet he trusted him not, and therefore desireth that his absence might be excused: *Mar.* but Saul was not yet returned from Naioth, while David had this conference with Jonathan. 4. This therefore is more likely, that although Saul diuers times before in his fits had attempted to kill David, and cast his speare at him, c. 18. 10. and c. 19. 1. yet David was brought into his presence againe to play before him, c. 19. 10. & he knew, that Saul in that regard, would specially misse him vpon the festiuall day: and this was the cause, why he desireth to be excused. And Saul also might imagine that David would forget the iniuries, which Saul did toward him, as he himselfe made small account of them: according to the verse,

Pulvere, qui ladit, scribit, sed marmore laesit:

He that hurteth, writeth his wrongs in the dust, he which is hurt in marble. *Of sand.*

13. Quest. v. 25. *Why Jonathan arose, the King sitting in his seate by the wall.*

1. Some thinke that Abner came somewhat late, and Jonathan for honour and reuerence vnto him, gaue place, and so he sate next vnto the king: *Vatab. Ofian.* but it is not like, that the kings eldest sonne would giue place to the captaine of the hoast, or that he would take it, specially in Sauls presence. 2. The Hebrewes thinke, that Dauid was woont to sit next vnto Saul, betweene Saul and Jonathan, and Dauid beeing absent, he resigned the place to Abner: so the Hebrewes: but it is vnlke that Dauid was set before the kings eldest sonne, though he were Sauls sonne in law: neither did any sit in Dauids place, for it was still emptie. 3. *Iosephus* saith, that Jonathan sate on the right hand of the king, and Abner at the left: but this is vnlike also: for to giue the right hand was a signe of preheminance, and the cheife place, as Salomon placed his mother at his right hand, 1. king. 2. 19. and it should seeme, that the kings seat was vppermost, next vnto the wall, and the rest sate at his right hand. 4. *Iunius* thinketh, that Jonathan in the Kings absence occupied his seate, and now at the kings comming, he riseth, and giueth place: but neither doth this seeme probable: 1. because it seemeth by the order of the words, that Saul was first set in his accustomed place, before Jonathan arose: 2. it appeareth by the wordes of the text, that Saul vsed onely to sit in the seat by the wall, *and the king sate as at other times vpon his seate*: 3. the wordes following, *Jonathan arose, and Abner sate by the kings side*, shew that Abner sate next to the king, as Jonathan was woont to doe, who now beeing risen from that place, Abner was next to the king. 5. Therefore it is more likely, that Jonathan knowing his fathers qualities, and hauing experience of his sodaine passions and furie, would not sit next his father, *Pellican.* pretending some other thing, to auoid the danger which he feared: for the next day, when Saul beeing mooued cast a speare at him, Jonathan could not easily haue shunned it, if he had set next vnto him.

14. Quest.

14. Quest. v. 26. *Of Sauls excuse to himselfe, that David was absent, because he was not cleane.*

1. There is some difference of the reading of the words: some read thus, *some thing hath happened vnto him that he is not cleane*: *Uat.* but in the original the word *tahar*, *cleane*, is repeated twice: some thus, *he is not cleane, because he is not purified*: *L.S.* but the same word is repeated in the Hebrew: and to read, *he is not cleane, because he is not cleane*, were a superfluous repetition of the same thing: some thus, *some thing hath befallen him, though he were cleane*. *B.* though he were cleane, or els because he was not purified. *G.* but here *bilti* rather signifieth, *not cleane*, then *though cleane*: for so a contrary sense would be made: therefore here somewhat must be supplied: *he is not cleane, and because he is not cleane*, he commeth not, *Iam.* which last words may be supplied out of the next v. *Wherefore commeth not, &c.* 2. There were diuers legal pollutions, as by touching any dead thing, or by some fluxe: *Iosephus* addeth, by companying with his wife: which made them for the time vnnete to eate of the sacrifices: Saul might gesse, that David was letted by some of them: which legal vncleannes continued but till the euening, *Leuit.* 11. 39. and therefore Saul asketh for him the next day: who like an hypocrite had kept his bodie cleane from such legal pollutions, but in the meane time, his heart was defiled with malice and hatred, *Mar.*

15. Quest. v. 27. *Why the second day of the moneth was observed as a festival.*

Three causes may be rendred thereof. 1. Because the law was, that if any thing remained of their free and franke offerings, which was not eaten the first day, it should be eaten the next, but if ought remained vntill the third day, it should be consumed with fire. *Leuit.* 7. 16, 17. It is like therefore that Saul hauing frankly offered, the feast was continued vnto the next day. 2. Or this they might doe in respect of those which were vncleane, and could not come the first day, that the second daies feast should be for them: as the like libertie was graunted for the passeouer, that they which could not take

take it the first moneth beeing in their iourney, or otherwise letted, might keepe it the second moneth. Numb. 11. *Mart.* 3. Or Saul might keepe two daies feast, whereas the common sort obserued but one, in respect of his magnificence and princely state: and therefore he saith, *Why commeth he not, neither yesterday, nor so day?*

16. Quest. v. 29. *Of Ionathans excuse: whether he therein shake any vnt ruth.*

1. Jonathan charitably intending to doe good to Dauid, and no hurt to any, in excusing Dauid in this manner, is freed from any great imputation of vntruth. *Mart.* 2. And beside concerning the summe and substance of the excuse, that there was a yearely feast at Bethlechem for Dauids familie, it is like it was true, and that Dauid asked leaue to goe thither it was true also, as is before shewed, qu. 7. 3. But it seemeth Ionathan addeth other circumstances, as that *Dauids brother sent for him*: and that was the cause of his not comming: as though Dauid was gone thither: but Dauid neither made mention of his brother sending for him, nor that Ionathā should say, that Dauid was gone thither, but that he asked leaue to goe. *Iosephus* addeth further, that Ionathan should say, that he was biddē likewise. Thus as *Iosephus* addeth to Ionathans speech, so Ionathan seemeth to adde vnto Dauids: and therein shewed some infirmitie: he was not accustomed to make such excuses, and therefore speaketh somewhat vncertainly and timorously. But of this kinde of officious lies, more shall be said afterward, in the end of the next chapter.

17. Quest. v. 30. *Of Sauls upbrayding Ionathan with his mother.*

1. Some read, *sonne of peruerse rebellion*: not referring it to Ionathans mother, but vnto Jonathan himselfe: who is called the sonne of rebellion, that is, rebellious: *A. P. Osiand.* but the distinction *soph pasuch*, commaing betweene these two wordes, *peruerse, rebellion*, doe shew that they can not agree together as substantiue and adiectiue. 2. Others doe applie both vnto Ionathans mother, that shee was peruerse in rebellion,

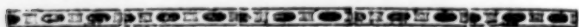
lion, that is, rebellious: *thou sonne of the wicked rebellious woman. B.G.* but for the former reason of the distinction, these words are not to be put together. 3. Therefore the better reading is, to referre the first to Ionathans mother: *thou sonne of a peruerse woman*: the other to Jonathan himselfe, supplying againe the word *sonne*: of rebellion, that is, *thou rebellious*: *Iun.* a rebellious sonne of a wicked woman: which some interpret, as though he should obiect vnto Jonathan, that he was a bastard, and borne of an adulterous woman: *Mar.* but rather he obiecteth onely the stubbornnes of his mother, that was alwaies contrarie vnto him, and so was her sonne. *Borr. Genevens.* Thus this hypocrite accuseth others, beeing most worthie of blame himselve: and thus he spareth neither wife nor sonne, but reuileth them both shamefully. *Iun.*

18. Quest. v. 41. *Whesher Dauid exceeded Ionathan in weeping: and how the words are to be read.*

1. The most read thus, *they wept one with an other, vntill Dauid exceeded: B.G.S.* the word *gadhal*, signifieth to multiply or magnifie: so *B.G.A. P.V.* and they render these reasons, why Dauid wept more then Ionathan, because he was not onely to leaue the sweete societie of his friend, but his wife, and which was the grearest griefe of all, to be a stranger among the people of God, like to be exiled from his owne countrey: *Mar.* some thinke he wept more, because he loued more. *Pellican.* But beside that *bigdill* in *hiphil*, in that sense, when it signifieth, to magnifie, is not put absolutely, as it is here, but in construction with some other word, as c. 12. 24. *bigdibil guimmachem, he hath magnified, or done great things toward you*: and Ioel 2. 22. *bigdill lagnashoth, he hath magnified to doe*, that is, done great things: the reasons alledged are not sufficient to iustifie that reading: for though Dauid were in greater daunger then Ionathan, that was no reason why Dauid should weepe more, seeing Ionathan louing Dauid, as his owne soule, was as much touched with the fellow feeling of his griefe, as Dauid himselve: but the contrarie is rather euident, that Ionathans affection was more ardent toward Dauid, if there were any difference at all in their loue: for Ionathans heart was first knit to Dauid, and it beganne of his part: againe, Ionathan aduentured more for Dauid, then he did.

did euer for Ionathan, he put his life in danger for Dauid: and Dauid himselfe confesseth, that Iouathans loue toward him, exceeded the loue of women. 2. Sam. 2. 26.

2. Therefore *Inims* reading in this place is the better: *untill he raised or lift vp Dauid*: for so both the vie of the word will beare this sense, Psal. 49. 10. *bigdill, he hath lift vp* his heele against me: and the circumstance of the place giueth it: for before it is expressed, that Dauid fell vpon his face to the ground: then while Dauid thus lay lamenting and complaining vpon the ground, Ionathan did lift him vp: as *Iosep.* wel noteth, that he raised him from the ground, embraced, and comforted him, as c. 23. 17. he emboldened Dauid, saying, *Fear not.*



CHAP. XXI.

1. Quest. v. 1. Of the citie Nob, whether Dauid fled to Ahimelech the high Priest.

1. **D**Auid Kimbi saith, that he learned of his father, that this Nob was the citie *Ierusalem: ex Pellican*, but this appeareth to be otherwise, Isa. 10. 32. where Nob and Ierusalem are named as two diuers places. 2. It was a citie situate in the tribe of Benjamin, not farre from Anathoth, where the inheritance lay that was allotted to this familie. 1. king. 2. 26. thither Salomon sendeth Abiathar, when he remooued him from the Priestthoode. So Nehem. 11. 32. Nob and Anathoth are named together, as beeing cities not farre asunder. *Inn.* 3. Here at this time was the Tabernacle, the altar, the table of shew bread, which was the cause that so many Priests gaue there their attendance: but the Arke was still at Kiriath-iearim in the tribe of Iudah.

2. Quest. v. 2. How the Priest here called Ahimelech, is said to be Abiathar. Mark. 2. 26.

1. Some thinke that whereas Abiathar was the sonne of Ahimelech, v. 20. that first Dauid might haue some communication with Abiathar, and afterward with Ahimelech:
Mart.

Mar. but seeing Abiathar is in the Gospel called the high Priest, it can not be vnderstood of the sonne, who could not be high Priest while his father liued. 2. Therefore the better solution is, that both the father and the sonne had each of them two names: they were both called Abiathar, and Ahimelech: this may appeare, 2. Sam. 8. 17. Zadock and Ahimelech the sonne of Abiathar, are said to be the priests vnder Dauid, and c. 20. 25. the Priests were Zadock and Abiathar: the sonne is here called in one place Ahimelech, in the other Abiathar: and so is the father called Abiathar, who in this place is named Ahimelech: *Genevens. Bez. in Mark, 3. 26.*

Reconcil.

3. Quest. v. 1. *How Dauid is said here to be alone, and Mark, 2. 26. he is said to giue vnto those which were with him.*

1. Some thinke to dissolue this knot, and answer this doubt, in saying that Dauid is said to be alone, not that none at all were with him: but that he came without any guard of souldiers: but this answer satisfieth not: for Dauid saith, that he had appointed not his souldiers, but his seruants, and yong men, to such and such places, whereby it appeareth, that he had not so much as any seruant at all with him: and *Iosephus* saith, he was neither *famulatio stipatus, nec seruis comitatus*, attended vpon by his seruants, nor accompanied with his friends. 2. Therefore the meaning of that place in the Gospel is, that Dauid gaue of the shew bread, not to those which were then presently with him, but to whome he came afterward. *Mar.* 3. And herein appeareth the inconstancie of Courtly fauour: Dauid, who was before beloued, admired, and reuerenced of all, is now left and forsaken of all. *Mar.*

Reconcil.

4. Quest. v. 2. *Whether Dauid were in fault, by this his excuse of the Kings busines, to bring the Priests and their citie into daunger.*

1. Some excuse Dauid here that he told the truth, saying, that the King had commanded him a certaine thing: for indeed God the great king of heauen, had appointed him to be king: but neither doth it appeare that Dauid had any such mea-

ning,

ning, and if he had, he had deceiued Ahimelech notwithstanding, who vnderstood him to speake of the king. 2. Some doe excuse Dauids fact herein, that he did no more then any man would, that was in necessitie: and that neither he nor the Priest had done any thing vnlawfull: but that Doeg and Saul onely were the causes of the mischeife following: Dauid was the occasion, but taken, not giuen, as Christs fleeing into Egypt was the cause of the death of the infants. *Mar.* But if Dauid shewed some infirmitie in deuising an excuse, which was not true, which can not be auoided, then he must needes be in some fault also for the daunger that followed, seeing the Priest was induced by that pretense to doe as he did, whereby he came into that daunger. And further, if Dauid had not feared, nor thought of any such perill, that might haue ensued, he had bene cleare: but seeing he himselfe suspected it, as he saith, *he knew the same day Doeg would tell Saul, c. 22. 22.* and yet did it: it can not but shew some infirmitie in him. Christs example is not like: for there Ioseph was admonished by an Angel in his dreame to flee into Egypt: neither was the like daunger there foreseene, which was suspected and feared here. 3. Therefore, as Dauid himselfe confesseth, that he was the cause of the death of those persons: so we neede not feare to affirme it. And though our Sauour iustificieth Dauids eating of the shew bread vpon this necessitie, as *Osander* reasoneth: yet euery circumstance of this action is not there iustified: though it were lawfull, hunger compelling him, to eate the shew bread, against the ceremoniall law: yet no necessitie was to compell him to tell an vntruth, against the morall law. I rather therefore herein subscribe to the iudgement of *Pellican. Genevens.* that this was an infirmitie of Dauid, to teach vs, *that none hath his iustice of himselfe, but receiveth it of Gods mercie. Genevens.* 4. And further, that Dauid committed here some ouersight, it may appeare by that place, *2. Sam. 23. 15.* where Dauid thirsting for the water of Bethlehem, as here he is hungrie, three men aduentured their liues to breake through the hoast of the Philistims, and brought vnto Dauid of that water, who would not drinke it, because it was the price of their blood, but powred it out vnto God: there Dauid in the like necessitie would not drinke that water, the daunger beeing ouer, much lesse would he haue

haue before commanded them to doe it, where he saw apparant daunger: and here if Dauid had forborne, when he suspected the daunger, the occasion of so great crueltie would haue beene cut off. 5. But yet God in his prouidence so disposed of this action, that both by this occasion the iust sentence of God was executed vpon Eli his house, *Mart.* as also in this example, the libertie of the Gospel was shewed against the ceremonies of the law, which the Messiah should bring.

Borr.

5. Quest. v. 4. *Of the difference of things common and prophane, and hallowed.*

1. Things some are sacred and prophane in their nature, which can not be chaunged: things sacred, which can neuer be prophaned, that is, turned to a prophane or vnclane vse, are the gifts of the spirit, vertue, loue, faith, patience, and such like, but they remaine sacred and holy in their nature, and are onely giuen vnto those which are become sacred beeing sanctified by the spirit of God: some things are polluted and vnclane in their owne nature, as the corruption of man, vice, sinne. 2. Some things are not sacred in their nature, but according to the institution, as the ceremonies of the law, which now are prophaned and abrogated by Christ: *Borr.* to the elements vsed in the Sacraments, are sanctified by the word for that spirituall vse: but that holy action beeing finished, they returne to their nature: such was the shew bread here giuen vnto Dauid, it was holy by the ceremonie, but as prophane and common in regard of Dauids necessitie.

6. Quest. v. 5. *Of the halowed bread, called the shew bread.*

1. The law hereof is set downe, *Leuit. 24.* both concerning the matter whereof it should be made, of the finest flowre, howe much should be in euery loafe, howe many loaves 12. in all: where they should be placed, and how long they should there continue from Sabbath to Sabbath: and in what manner they should be presented, namely, with incense. 2. They vsed fowre kinde of breads: the first was common bread, the second such as the people vsed in their sacred

ered feasts: the third, such as the Priests eate in their families: the fourth was the most holy bread, which it was lawfull onely for the Priests to eate within the Tabernacle. 3. The holy bread called the face or shew bread, because it was alwaies in the presence of God, was a type of the true bread Christ Iesus, that came downe from heauen. It also shadowed forth the Eucharist of the new Testament, which is celebrated with bread. And there was the same signification of their Sacraments with ours, sauing that ours are more cleare and manifest, beeing a memoriall of Christ alreadie exhibited, whereas theirs did shadow him out beeing to come. *Mar.*

7. *Quest. v. 4. Whether it were lawfull for the Priest to giue vnto Dauid hallowed bread.*

1. Seeing our Sauour Christ doth iustifie and allow this fact of Dauid, Matth. 12. 4. there can be no further doubt or question made thereof, but that Dauid might both safely eate thereof, the necessitie of hunger vrging him, and that the Priest might lawfully giue thereof vnto him. 2. The reason hereof is, that ceremonies and externall rites must giue place to charitie: for as the second table must giue place to the first, as Abraham beeing commanded of God to kill his sonne, (which he did in purpose and counsell) though it be forbidden in the second table to kill, yet Abraham was to yeild his obedience to God, which is commanded in the first table: so the ceremoniall law is wholly to giue place to the morall, when as both can not be kept together: as the health, life, and safetie of man, wherein our loue and charitie is seene, is to be preferred before a ceremonie: our Sauour healed vpon the Sabbath day, because the ceremonie of rest, was to giue way vnto charitie: the Macchabees therefore were in error, that refused, necessitie so compelling, to fight vpon the Sabbath day: so here the Priest and Dauid both should haue sinned, if he should haue suffered Dauid to perish, and Dauid should haue chosen rather to die, then to eate of the hallowed bread. 3. And this libertie, which first was brought in by Christ, and by him communicated to his members, is grounded vpon the will of the author and instituter of the ceremonies, who would haue all morall duties preferred before them: as
he

he saith, *I will haue mercie, and not sacrifice.* 4. Here then their superstition is reprooued, which preferre the obseruation of ceremonies, before morall duties, as the Pharisees which neglected Gods commandements, to establish their traditions: as if a Iewe should die, rather then eate swines flesh, in case of necessitie: or among the Papists, a Carthusian should choose rather to starue, then to eate flesh: so in Poperie, they will rather suffer their Priests and Votaries to burne in lust, and to commit vncleannes, then to permit them to marrie: they would punish a man more for eating flesh in Lent, then for committing fornication: which censuring of the transgression of ceremoniall obseruations, beyond the breach of morall duties, is displeasing in the sight of God, wherefouer it is practised. 5. But yet this is a different case, when the breach of a ceremonie, carrieth with it the transgression of some morall dutie: for in that case a man ought rather to die, then to be forced to that transgression, where there is no necessitie: as the Iewes did well to offer themselues to death, beeing vrged by cruell Antiochus, then to eate swines flesh, because it would haue shewed a renouncing of the law, and flat disobedience to Gods commandement: so for a Christian to eate things sacrificed to Idols for his necessitie, when it may be done without offence, is lawfull, as S. *Paul* sheweth, 1. Cor. 10. but to eate it, in approbation of an idol, beeing thereunto compelled by the enemy, were a deniall of his profession. *sic fere Martyr.*

The breach of ceremonies not to be more severely censured then the breach of the morall law.

8. Quest. v. 4. *Whether the Priest did well in requiring of Dauid abstinence and cleannes from women.*

1. Some thinke, that this was a preposterous and ridiculous question, as *Hierome* calleth it: for what if Dauid had not bene free from lying with women, namely with his wife: (for other women the Priest meaneth not, for Dauid beeing an holy man, the Priest could not suspect of incōtinencie) would he haue suffered Dauid rather to starue, then to eate of the shew bread? Again, there can be no precept shewed in all the Scripture, that the companie with the wife did contaminate: to this effect *Pet. Mart.* who seemeth to denie that the matrimoniall act, did bring so much as a legal impuritie with

it: But this can not be denied, that by Moses law, there was an imputation of some legall vncleannes vnto carnall copulation: as both appeareth by the analogie of that precept, Exod. 19. 15. where the people are commanded not to come at their wiues for three daies, beeing to appeare before the Lord in Mount Sinai: *Imm.* as also by that law, Leuit. 15. 18. which place is truly translated thus: *A woman, when a man lieth with her by carnall copulation, they shall both be washed with water:* which place, though *Per. Mart.* contend to be vnderstood of such as had a flux or running of their seede: yet by comparing it with Leuit. 18. 20. it will appeare, to be taken in the other sense: where the same words, *shichbath zaragh*, is taken for carnall copulation, *semen concubitus*: But this was no vncleannes in nature, but onely in the ceremonie, as it appeareth by the clensing and purgation, which was onely ceremoniall by water. And the reason of this precept was, that by this meanes, they should liue temperately and soberly in mariage, and not giue themselues ouer vnto fleshly pleasure: seeing after euery such act they were vncleane to the euen.

2. But in the other assertion, that this question propounded by the Priest at this time, was rash and vnseasonable, I rather consent with *P. Mart.* then vnto *Iminus*, who seemeth to thinke, that the Priest consulted with God herein, and was directed by his oracle to require this preparation. Indeepe the Priest consulted with God for Dauid, c. 22. 10. and it seemeth by the Lords appointment gaue him the victualls and the sword: but concerning that condition of legal puritie, the Priest required it of himselfe: the Lord knew how it was with Dauid at that time, and what if Dauid had beene vncleane, he must not haue starued: and for as much as laie persons were vncleane by the law, in respect of eating of the hallowed bread, seeing necessitie dispensed with one part of the ceremonie, it might also with the rest.

3. As they are in one extreame, which will not admit so much as a legall impuritie, which is no disparagement to mariage, seeing the virgine Marie after that holy birth, was also purified according to the law, from a legal imputation: Luk. 2. 22. So they are further wide in an other extreame, that would make it an Euangelicall impuritie, forbidding any immediately after such carnall knowledge, to communicate in the

the Eucharist: As it standeth thus in the decrees fathered vpon Hierome, *Sciatis fratres charissimi, quod quicumq; uxori debitum reddit, non potest vacare orationi, nec de carnibus agni comedere licet*: Knowe ye brethren, that whosoever rendereth the due to his wife, can not giue himselfe to prayer, nor eate of the flesh of the lambe. *Ans. 33. qu. 4. c. 1.* For if the duties of mariage hindred praier, then they must altogether be omitted, and so consequently mariage it selfe abolished, seeing we ought to pray continually, as the Apostle exhorteth, 1. Thess. 5. 17. No day nor night is to be intermitted without praier: then by this reason, men that are married should refraine both day & night. Indeed the Apostle would haue them that married to abstaine for a time with consent, to giue themselues to fasting and praier, 1. Cor. 7. 5. but he meaneth extraordinarie praier, such as is ioyned with fasting, not ordinarie and daily praier, which is not to be intermitted: then as abstinence is to be vsed from meate, to make our praiers more seruient, so also from wiues: but the ordinarie exercise of praier is no more hindred by matrimoniall duties, tempered with sobrietie, then by naturall offices in the sober vse of meate and drinke. Concerning the other point of such abstinence before the receiuing of the Sacrament: as I deny not, but sometime it may be conuenient, not in respect of any vncleannes in the thing, but in regard of that intemperancie and lust, which often concurrereth with it, so neither is such abstinence to be held necessarie for all: for if mariage be in it selfe an holy thing, as beeing of Gods institution, the vse of mariage in it selfe also is holy, beeing not by mans corruption defiled: as the Apostle saith, *Marriage is honourable among all, and the bed vndefiled*, Heb. 13. 5. how then can that which is in it selfe, holy, honourable, and vndefiled, defile a man, and make him vnfit for holy things? And in this case, that rule of the Apostle holdeth, *omnia munda mundis, to the cleane all things are cleane*. Tit. 1. 15. But yet because many times that matrimoniall dutie may be an impediment to spirituall meditation, and it draweth with it carnall delight, it is not inconuenient, nay it is very fit therein to vse that abstinence, which is in meates and drinckes: that as he that can endure to be so long fasting, to receiue the Sacrament as his first sustenance, doth not amisse, who also may eate first,

Whether it be requisite to forebear the matrimoniall duties, before the receiuing of the communion.

if his strength serue him not: for as *Augustine* saith, *Liquido apparet, quando primi acceperunt discipuli corpus & sanguinem Domini, eos non accepisse ieiunos*: it is euident, that when the Disciples first receiued the bodie and blood of Christ, they did not receiue it fasting. *lib. resp. ad Iannar. c. 6.* So they which can vse their strength in the other kinde of abstinence, doe therein well: yet here none are to be forced, but to be left vnto their godly discretion. In this point, that resolution of *Gregorie* is excellent: *Si quis sua coninge, non cupidine voluntatis captus, &c.* If any man vse his wife, not taken with lust of pleasure, but for procreation sake: *de sumendo corporis & sanguinis Dominici mysterio suo relinquendus est arbitrio, quia a nobis prohiberi non debet accipere, qui in igne positus nescit ardere*: concerning the receiuing of the mysterie of the bodie and blood of Christ, he is to be left to his owne discretion, seeing he is not to be forbidden to take it, who can be in the fire and not burne.

4. But the Romanists doe yet presse this place further, that if it were required of Dauid, that he had kept himselfe from women, before he did eate of the hallowed bread: then it is fit that the Priests of the new Testament should alwaies abstaine, and be perpetuall virgins, seeing they continually consecrate the Sacrament: to this purpose *Bellarmino* alledgeth out of *Hierom. lib. 1. de Cler. c. 19.*

Contra. 1. I confesse that some of the Fathers doe make such collection, beeing much addicted to the praise of virginie: but *Hierome* among the rest, is too farre caried that way too much to the disgrace of marriage: as he saith, *Quale bonum est, quod prohibet accipere corpus Christi?* what manner of good thing is that, which hindereth to receiue the bodie of Christ? May not the like be said of meate, *quale bonum quod impedit ieiunium?* what kinde of good thing is that, which hindereth fasting? Therefore we must not so much consider, what they write according to their owne fantasies and inclinations, but how it is grounded vpon Scripture, that they write.

2. This collection is very weake, to reason from the legall obseruations, to Euangelicall constitutions: that because the law commaunded a certaine puritie ceremoniall, that men should be obliged thereunto vnder the Gospel. 3. Nay, this reason enforced not the Priests of the law themselves, which

Contr. Single
life not to be
imposed vpon
the ministers of
the Gospel.

which daily ministred in the beginning, before they were in Dauids time sorted out into their courtes, and yet it was permitted vnto them to be married. 4. Further, if virginities should be imposed vpon them, which daily minister the Eucharist, then vpon them also which daily receiue it, as the vse was of some Churches in *Augustines* time, of the which custome he writeth thus, *Quotidie Eucharistie communionem percipere, nec laudo nec vitupero, omnibus tamen Dominicis diebus communicandum suadeo*: Euery day to communicate in the Eucharist, I neither commend nor discommend, but euery Lords day I perswade to communicate. *de Ecclesiast. dogmat. c. 53*. If all these should haue refrained, that did communicate euery day, then in those places there should haue beene no marriage at all.

8. Quest. v. 5. *What Dauid meaneth, when he saith,
The vessells of the young men
were holy.*

1. The most doe interpret these wordes of the bodies of the young men: for so are the bodies of Christians called vessells: as 1. Thess. 4. 4. *That euery one of you should know how to possesse his vessell in holines and honour*: and in the same sense, women are called the weaker vessells: *sic Mar. Bor. Pellican. Genevens.* and so they make this to be the meaning, that the young men had kept themselues from women, and so their vessells, that is, their bodies were holy. But Dauid had spoken before sufficiently of the purity of their bodies in that behalf, hauing said, that women had beene seclused from them three daies: for so long it was, since Dauid came from home, it was now the third day: therefore Dauid hauing signified so much in plaine teannes, there was no cause he should deliuer the same againe in obscure words, seeing he was in hast, & went in danger of his life, and had no time now to speake any thing superfluously. 2. *Varabius* vnderstandeth their garments by their vessells: but there was no occasion offered for Dauid to speake of their cloathes: therefore *Iunius* better vnderstandeth here by vessells, the instruments which were necessarie for their journey, as their bagges and satchels, and such other necessary implemēt: so is the word *chelei*, vessells, taken c. 9. 7.

the bread saileth in our vessells. Therefore whereas the Priest first asked, whether they were kept from women: David maketh a full answer, that not onely their bodies were cleane, which should receiue the hallowed bread, but the vessells also, wherein they should carrie the bread, were kept from pollution. And that the vessells are taken in this sense, appeareth by the vse of the same word in the ende of the verse, where the bread is said to be sanctified in his vessell, that is, in the dishes and instruments, wherein it was put.

9. Quest. v. 5. *Of the meaning of the next words: And it is in a manner common, specially seeing other shall be sanctified.* ~~And it is in a manner common, specially seeing other shall be sanctified.~~ *sanctified in this day in the vessell.*

1. Some vnderstand the first words of the prophane way, making this the sense, that although their busines, whereabout they went, were prophane and worldly, not belonging to religion, yet, it, that is, the bread, should be sanctified in their vessells: that is, their bodies beeing cleane: *Ofiand.* some applie it to the way and iourney it selfe, that though they could not choose, but meete with diuers pollutions and prophanations in the way, yet their present necessitie did sanctifie the bread vnto them, that is, make it lawfull for them to eate it: *Pellican.* some, referre the latter part to themselves, that they after they had eatē the bread, should be more carefull to be sanctified in their vessells: *Genevens.* some thus, the bread should be kept in his purenes in their vessells, wherein they caried it: it should not be prophaned by any pollution. *Vatab.*

2. But, the words are better translated, *and it is in a manner common*; that is, the bread: 1. for in that sense it is called before, *chol lechem*, common bread: it is not like, that the Priest would speake in one sense, and Dauid in an other. 2. Beside, *derech*, the way, is of the feminine, *chol* of the masculine, therefore they must not be ioyned together as substantiue and adiectiue. 3. It is vsuall in Scripture, to take *derech* in that sense, for *ratio*, or *modus*, a manner, or respect: as *Isa.* 10. 26. *After the manner of Egypt.* 4. That which is said to be prophane, is the same that is sanctified in the vessells, but the bread is said to be sanctified: for so v. 4. the opposition is betweene

betweene *chol lechem*, and *lechem kodesh*, common bread, and hallowed bread : this then is the meaning, that *the bread was in a manner common*, that is, vnto the Priests, *especially seeing that* (for so the wordes *veaph ehi*, rather signifie, then *how much more*: *Iun. A.P.*) other bread, *was sanctified in the vessels*: that is, vpon the Sabbath new hote bread was consecrated, and the old was taken away for the Priests vse. *Iun.* This to be the best interpretation is euident, both by Ahimelechs question before-going, and by the words following: for Ahimelech made two exceptions to Dauids motion: first, the bread was hallowed bread, and so not for any but the Priests to eate of: and then, it might be that they were not cleane from women. David answereth to both these: for the second which he toucheth first, he answereth, that not onely themselves were cleane in that behalfe, but the vessels also and instruments of their iourney were pure: for the first he telleth the Priest, that the hallowed bread, when it was taken from the dishes, and other put in place thereof, was in a manner as common bread to the Priests, and so it might be lawfull for David also in respect of his necessitie to eate thereof. The words also following shew this to be the meaning, where mention is made of taking away the shew bread the same day from before the Lord, and putting hote bread in stead thereof. v. 6.

10. Quest. v. 7. *Of Doeg the Adomites slaying in the Tabernacle.*

1. Whereas Doeg is called, as the most read, an Edomite, yet in the original he is said to be an Adomite, either of Adam a citie of Nephthali, *Iosh. 19. 36. Iun.* or rather of Edom: for the transmutation and change of pricks and points is vsuall in the Hebrew: he was an Edomite by nation, but in profession an Israelite: as Ahimelech one of Dauids followers is in the same sense called a Gittite. c. 26. 6. *Iun. Mart.* 2. This Doeg was staied before the Lord, either for the religion of the Sabbath, or by occasion of some vow: *Iun.* he staied not in the inward, but in the outward court, whether the people had access. *Mar.* 3. This his beeing there about a religious office, was the cause, by his wicked accusation, of the cru-

ell murder following: yet was not the exercise of religion the cause, but his bloodie mind abusing religion: *Pellie*. for hypocrites though they pretend sanctitie, yet doe reteine malice in their hearts still. *Osiand.* 4. This Doeg is fitly by some made to be a type and forerunner of Iudas, who betrayed Christ, and brought his Apostles into danger, as here Doeg accuseth Dauid, & worketh the ouerthrow of the innocent Priests. *Mar.* 5. Yet Gods secret prouidence is here to be considered, which by this meanes maketh good his sentence against the house of Eli. *Borr.*

11. Quest. v. 9. *Of the meaning of these words,
Behind the Ephod.*

1. The most doe so take these words, as though the Priest should describe the place, where Goliaths sword lay wrapped vp in a cloath, behinde the place, where the Ephod, the high Priests garment lay. *Genevens. Vatab. Osiand.* But to this interpretation it may be excepted: that if Goliaths sword were wrapped vp, it is like the holy Ephod, whereto was annexed the brestplate with twelue precious stones, with the Vrim and Thummin, lay not open and vncouered, to be a marke to finde out the sword by: and againe, the Ephod was kept and laid vp in the holy place, whether it was not lawfull for Dauid to come, yet here the Priest doth bid him take it: and further, the Priest gaue it him, c. 18. 10. Dauid tooke it not: which it should seeme he did, if these words did cary any such sense. 2. Therefore the meaning rather is, *after the Ephod*, that is, after he had applied the Ephod and consulted with God: whereof mention is made, c. 22. 10. but in no place but this, is it touched, that he consulted with God: beside thus interpret the *Chalde*, and one *Ieshaia* an Hebrew interpreter: the like phrase also see Deut. 24. 20. thou shalt not gather the grapes after thee, that is, after thou hast made an ende of gathering. *Iun.*

12. Quest. v. 9. *Whether Dauid sinned in
taking Goliaths sword.*

1. Some thinke that Dauid offended in taking that sword to conuert it to prophane vses, which was consecrated vnto God,

God, as a monument of that great victorie against Goliath: and by this meanes in bringing the Priest into danger. *Pell.c.*

2. But, although it be acknowledged, that it was Dauids counter-sight, in the presence of Doeg, whom he suspected, to aske and receiue these things of the Priest, as is shewed before, v.

4. And beside, it might haue giuen occasion also to haue endangered Dauids person among the Philistims, when they saw Goliaths sword: yet simply in vsing the sword, there being no other, Dauid is excused by his necessitie, as before in taking of the shew bread. As the Iewes to redeeme their peace, gaue vnto the Chaldeans the vessels of siluer and gold, and were not reprooued therefore by the Prophets. And who doubteth but that the Church may and ought, where there is no other remedie, to sell the Church vessels to redeeme poore captiues. *Mart.* Beside, Dauid tooke this sword the rather, to put him in minde of Gods former deliuerance, that he might by the sight thereof be stirred vp to waite vpon him still. *Ofsant.* And further it is not vnlike, but that Dauid afterward when he was King, restored this monument againe.

Mar. 3. By this example of Dauid it is gathered, against the phantastickall opinion of the Anabaptists, that it is lawfull for the seruants of God, where their cause is good, to weare armour and weapons. *Mar.* And much vnlike vnto this high Priest, who had no other armour or weapons but Goliaths sword, are the high Priests of the Church of Rome, that professe themselves to be warriours, and wage battell: being more addicted to warre then praier, to weapons then workes. *Ofsant.*

13. Quest. v. 13. Of Dauids chaunging of his behaviour before Achish, whether he offended in so dissembling.

1. The word here vsed *ragham*, signifieth properly the outward tast, and by a metaphor, the inward faculty of discerning: some read, he chaunged *his speech*. *P. B.* *his countenance*. *L. S.* *his sense*. *A.* *his habit*. *V.* *his shew*. *I.* any of these interpretations may safely be receiued: but the best is, *he chaunged his discretion*: for so the word is vsed, c. 25. 33. blessed be thy discretion or counsell, saith Dauid to Abigail: he altered his countenance, words, and behaviour.

2. Now

2. Now to decide this question, whether Dauid did well herein, many things must be considered. 1. There is great difference to be made between dissembling in words, which properly is to lie, and in signes: for signes are not so properly ordained to expresse the minde, as words are: it may be lawfull for a man to dissemble in his behauiour, when he can not in speech. 2. There are three things in the act of semblance or dissimulation to be obserued, the minde of him that dissembleth, the thing and subiect wherein, and the ende: for first, if he dissembleth to saue himselfe, of a distrustfull or diffident minde, he sinneth: not, if vsing this as a meane, he still depend vpon God, and trust in him: as Dauid did in this place, as is euident, Psal. 34. 6. *He cried still vnto God*, even when he chaunged his behauiour, as the title of the Psalme sheweth: secondly, in some things it is vtterly vnlawfull to dissemble, as in religious matters: as for a man to make a shew of religion, to aspire to honour, as hypocrites doe: as Simon Magus was baptized: or for one to dissemble his religion, as to bow to an Idol, which he hateth in his heart: thirdly, if his dissimulation tend to an vncharitable ende: as Cain spake faire to his brother, to entise him into the field, there to kill him. If the outward semblance or pretense, which one maketh faileth in any of these, it is vnlawfull: otherwise it is not condemned: as Dauid obserued all three: he put his trust in God, it was not in any religious matter, which tended to the deniall of his faith, but in his ciuill behauiour: neither did any receiue hurt thereby, but he intended his own deliuerance without dammage to any. So our Sauour vsed a kind of semblance, when to take triall of the disciples humanitie, he made shew, as though he would haue gone further: but Peter offended, and was iustly reprocued of S. Paul, Gal. 2. that in a religious matter dissembled, withdrawing himselfe from the Gentiles, with whome he had eaten before, for feare of them of the circumcision, and so made a difference betweene the beleeuing Iewes, and the beleeuing Gentiles.

3. Some to excuse this fact of Dauid, say, that for the time Dauid was stricken with a fitt of madnesse or frensie indeede, and so dissembled not: but the text, shewing that Dauid chaunged his behauiour, maketh it his owne voluntarie act: some say, that Dauid did it by a diuine instinct, *Pellican*. But we neede

not seeke any other defence, then this before alleadged, taken from the manner and nature of this dissimulation. Some make herein Dauid a type and figure of Christ, who was counted of the Iewes as a Demoniacke, and one beside himselfe: and S. Paul sheweth, that the Gospel was esteemed as foolishnes among the Grecians. 1. Cor. 1. 23.

14. Quest. *Whether any kinde of lie
be lawfull.*

1. There are three things which must concur in the telling of a lie: first, that there be vntruth in the matter, which is vttered: secondly, that he which telleth an vntruth, haue a purpose to deceiue: thirdly, that he take a pleasure and delight in it: the first belongeth to the matter of a lie, the other concerne the forme. *Mart.* But these three are thus further to be distinguished: that in euery kinde of lie all these are not necessarie: as the first, and the third: for if a man haue a purpose to deceiue, though vnwittingly he speake the truth, he is guiltie of a lie: as *Augustine* saith, *Nec ullo modo liber est à mendacio, qui ore nesciens verum loquitur, sciens autem voluntate mentitur*: He is not free from lying, which with his mouth vnwittingly speaketh the truth, but yet wittingly intended to lie. So the third is wanting in some kinde of lie: as when one lieth of necessitie, to saue his owne life, or his brothers: but without the second there can be no lie: as *Augustine* saith, *Qui dicit falsum, quod putat verum, non fallit, sed fallitur, non itaq; mendaci; sed temeritatis arguendus est*: He that telleth that which is false, supposing it to be true, is deceiued, rather then deceiue, and is to be reprooued rather for his rashnes, then for lying. *August.* *ibid.* And in another place he giueth this reason: *Illud quod non habet duplex cor, ne mendacium quidem dicendum est*: that which hath not a double heart, is not to be counted a lie. As if a man receiue a sword of one, and promise to deliuer it againe, and afterward the owner of the sword beeing madde, requireth it, and he refuseth to restore it: in this case he is no lyer nor deceiuer: for he did not once dreame, *furentem posse repetere*, that he could aske it in his madnesse: to this purpose *August.* *Gelasius* putteth another case, *non mentitur, qui animum fallendi non habuit*,

August. Enchir.
22. cited *Caus.*
22. 7. 2. 4.

August. in Psal.
5. cited *Caus.* 22.
21. 2. 6. 14.

Caus. 22. qu. 2. c. 5.

buit, he lieth not, which had no minde to deceiue: as *Paul*, when he purposed to goe into Spaine, and *Peter* when he said Christ should not wash his feete: for neither of them thought at that time otherwise to doe, then they saide: where then there is not *animus fallendi*, no minde or purpose to deceiue, there they can not be said to lie.

2. The diuerse kinds of lying are to be considered. *Augustine* maketh these diuersities of lying: 1. *in doctrina religionis*, when one maketh a lie in matter of religion: which he calleth *capitale mendacium*, a capitall lie, and it is worst of all, admitting no excuse. 2. *Cum nulli prodest, & alicui obest*, when one by his lie profiteth none, but hurteth some. 3. *Quod ita prodest uni, ut obfit alteri*: a third kinde is, when a lie hindreth one, and profiteth an other. 4. *Quod fit sola mentiendi libidine*: a fourth kinde of lie is, which is made onely of a desire to lie and deceiue. 5. *Quod fit placendi cupiditate*, which is done onely with a desire to please. 6. The sixth kinde is, *quod nulli obest, & prodest alicui*: which hurteth none, and yet profiteth some: which is of three sorts, either when a man by his lie preferueth his owne life, or chastitie, or saueh his brothers goods or life: so *Augustine* maketh eight kinds of all: the worst he maketh the first, and so the rest in their degree, as they come nearer to, or further off from the first. But none of them are lawfull: the first is a detestable kind of lying: the second is vnlawfull, because we must not doe wrong to any: the third, *quia nulli cum alterius iniuria consulendum est*: we must not prouide for one with an others hurt: in the fourth, the very desire and minde to lie is vitious: and for the fifth, seeing the truth must not be vttered to please men, much lesse must we lie to please men. Neither is the last kinde allowable: for as much as the chastitie of the minde, is to be preferred before the chastitie of the bodie: neither is the truth to be corrupted for any mans temporall commoditie.

*August. lib. de
mnd. c. 14. cited
Caus. 22. qu. 2. c. 8.*

3. But all these kinds are more eopendiously reduced to 3. heads. There is *mendacium perniciosum, iocosum, officiosum*: a pernicious lie, that tendeth onely to hurt: a pleasant lie, to delight: and an officious lie, to helpe: vnto the first of these belong the 4. first kinds rehearsed, which may be thus distinguished.

A pernicious lie, is either in matters of religiō, which is worst

of all, as Ananias and Saphira lied vnto Peter concerning such things as was giuen to the religious vse of the Church, Act. 5. and Peter lied in denying his Lord and Master: or it is in other humane and ciuill affaires: wherein a lie is pernicious to others, or to the lier himselfe: to others it is more pernicious, when hurt onely commeth by the lie, and no good to to any, as Doeg accusing the high Priest, as though he had conspired with Dauid against Saul, c. 22. 13. not making mention how Dauid induced the high Priest to doe as he did, committing in the Kings name: this lie was mischieuous altogether: the lesse pernicious, when good commeth to some, but with hurt and damage to others: as Dauid vttering an vntruth to Ahimelech, that he came vpon the kings busines, did helpe himselfe, but brought Ahimelech into daunger. The lie pernicious vnto a man himselfe is, when he lieth, not for any aduantage, but vpon a custome and delight, which he hath in lying: as the old Prophet lied vnto the man of God, to bring him backe to eate bread: by which lie, no profit or aduantage at all did accrue vnto him. 1. king. 13. The fifth kinde, is *iocosum mendacium*: an vntruth vttered meerey not in earnest, as Iosephs steward, when he had found his masters cup in Benjamins sacke, made them beleue, that his master could diuine. Gen. 44. 5. The sixt belongeth to the officious kinde of lying: whereby either one doth good to themselues, as Rachel by her sodaine and present excuse, (if it were not with her as shee pretended, for otherwise it was not vntruth at all) deliuered her selfe from the blame of her father: or they doe good to others, as the midwiues in preserving the Hebrewes children, and Rahab, in deliuering the spies from danger. Iosh. 2.

4. Now euen these two sorts of glosing, which is either in sport, or to doe good, though they be more tolerable then the rest, yet are not simply iustificable: as may appeare by these reasons: 1. according to S. Pauls rule, none must doe euill, that good come may come thereof: for then a man might steale, to giue almes with, as well as to tell a lie to doe good. 2. it hindreth the common societie, when faith and truth is not preserved among men. 3. it bringeth such into euill name, that vpon what good pretense so euer, they sometime tell a lie, they bring themselues into suspicion, and loose their credit,

dit, that afterward, when they speake the truth, they can not be beleueed. *Mar. Augustines* resolution is here excellent: *Duo sunt mendaciorum genera, in quibus non est magna culpa, sed tamen non sunt sine culpa, cum aut iocamur, aut ut proximis prosumus, illud primum non est perniciosum, quia non fallit, secundum ideo minus est, quia retinet nonnullam benevolentiam*: There are two kinde of lies, wherein there is no great fault, though they be not without fault: the pleasant lie, or that which profiteth others: the first is not very pernicious, because it deceiueh not: for he knoweth to whome the lie is made, that it is spoken in sport: the other is lesse pernicious, because it retaineth a certaine loue and good will.

5. So then we may safely subscribe vnto *Augustines* iudgement, concerning the nature of a lie: *quisquis esse aliquod genus mendaciy, quod peccatum non sit putarit, seipsum decipit*: who so thinketh there is any kinde of lie, which is not sinne, deceiueh himselfe: which his iudgement is agreeable to the Scripture, for the Apostle saith, *no lie is of the truth*, 1. Ioh. 2. 21. This conclusion then is most true, that euery lie is sinne: but euery thing, that may be taken for a lie, is not a lie: wherein these distinctions are to be obserued: 1. that there is great difference betweene semblance in gesture and behaiour, and vntruth in wordes: it may be lawfull to dissemble, when it is not to lie, as is shewed before in the 13. qu. 2. that which containeth some vntruth in words, is not to be held to be a lie, where there is no minde nor purpose to deceiue, as is before shewed in the beginning of this question. 3. as *Augustine* saith, *aliud est mentiri, aliud verum occultare*: it is one thing to lie, an other to hide and concale the truth, which at all times, and to all persons, is not to be vttered: whether by silence altogether to keepe the truth secret, as our blessed Sauour did before Pilate, beeing asked what the truth was: or in part to forbear, not vttering the whole truth, as Samuel did, when going to anoint Dauid king in Ishai his house, he said he went to sacrifice. 4. the last consideration is, that no man take a libertie to lie, by the example of some of the Patriarkes and Fathers vnder the law: for he which pretendeth any such defense, may as well say, *sibi rap-tum alienarum rerum, & retributionem iniuria, qua infirmis illis concessa sunt, nocere non posse*: that the taking of other mens

Augustin Psal.
3. cited *Caus.* 22.
qu. 1. c. 14.

Caus. 22. qu. 2.
c. 19.

mens goods, and the recompensing of wrong, which were
graunted to them for their weaknesse, can not hurt him now:
as Gregorie saith, lib. 18. moral. c. 3.

C H A P. XXII.

1. Quest. v. 1. *Of Dauids saving himselfe in
the cave of Adullam.*

1. **T**His caue was situate in the tribe of Iudah, Iosh. 15. 35.
whereof mention also is made, 2. Sam. 23. 13. thither
Dauid came, thinking to find releefe and comfort in his owne
tribe. *Mar.* 2. But yet Dauid herein shewed his weakne-
nes, in trusting to defend himselfe by rockes and caues, and
such other places, as he is reprooued afterward by the Pro-
phet Gad, v. 5. *Iun.* 3. Some thinke that at this time Dauid
made these two Psalmes, 57. and 142. as the title sheweth:
Osiand. But these Psalmes seeme rather to haue beene indi-
ted, when he was in the caue or hold of Engedi, 1. Sam. 24. 1.
Iun. Mar. for the title of the 57. Psalme sheweth, that Da-
uid, when he was in that caue fled from Saul: but at this time
he did not directly flee from Saul, but came from the Philis-
tines countrey. 4. *Iosephus* saith, that Dauid sent from this
place to his father & brethren, shewing where he was: which
might very well be, because they came vnto him: for other-
wise, they could not haue found him out: Saul for hatred vnto
Dauid beganne to deale hardly with his kinred: and therefore
in disdaine, he called him the sonne of Ishai: herein Dauid
sheweth his dutifull affection vnto his parents, that he was
carefull to prouide for them in the middes of his affliction.
Mar.

2. Quest. v. 2. *Whether Dauid did well in receiuing
those vnto him, which fledde
away for debt.*

1. It may well be, that all those, which came flocking to Da-
uid, to the number of 4. hundreth, came not all with a sincere
minde,

minde, as acknowledging Dauid to be the Lords anointed: for Dauid himselfe suspected them: as he saith vnto them, 1. Chron. 12. 17. that if they came peaceably vnto him, his heart should be knit vnto them; but if they came to betray him to his aduersaries, God would behold and rebuke it: *Iosephus* also saith, that some came, *verum nonarum cupidi*, beeing desirous of change and nouelties. But if any such came vnto Dauid vpon any sinister pretense, it made not Dauids cause the worle: our Sauour had one *Iudas* among his Apostles, and some followed him onely to see his miracles, and now many hypocrites seeme to professe the Gospel: yet is not the cause and profession it selfe thereby disgraced. *Martyr*. 2. But howsoever some of them might come rather to seeke their owne, then Dauids wealth, yet their cause was good in generall: they were not such a band of ruffians and rakehels, as wicked *Ahimelech* hired to kill his seuentie brethren, *Iud*. 9. but such as were oppressed and wronged, and perplexed in minde, and vnder the extortioners hand: the most read, *cuius erat creditor*, he that had a creditor, and was endebted: which some excuse thus, that these indetbed could not obtaine their right, and so fell into other mens daunger: or beeing in debt, if they had possessions and lands, those might satisfie their creditors: if they had nothing, their owne tenuitie and poore estate might excuse them. *Mar*. But the word *nosheh* of *nasheh*, signifieth also an oppressour, extortionour: and such persons endebted are vnderstood, which were vnder the extortioner and vsurers hand: *Iun*. that were cruelly handled and extorted vpon for their debts. 3. Herein Dauid was a type of Christ, who called vnto him all those which were heauie laden with the burden of their sinnes, promising to ease them. *Borr. Osiand*.

3. Quest. v. 3. *Of Mizpeh in Moab, whether Dauid went, and where he left his parents.*

1. Beside this Mizpeh in Moab, there were fowre places beside of that name, as is shewed before, qu. 7. in chap. 7. it was also called *Malle*, that is, a fort, 1. *Macchab*. 5. 26. as *Iunius* readeth there, following *Iosephus*. 2. Dauid commended his father and mother to the king of Moab: some thinke, because

cause he was allied by the mothers side by *Ruib* to the Moabites: but that kinred was somewhat too auncient: others thinke, that Moab became Sauls enimie since the ouerthrow at Iabesh Gilead by Saul: but that was the king of the Ammonites, not of the Moabites: some Hebrewes thinke, that this king of Moab did put Dauids parents to death: *ex Pelle.* but that is not like: for it is saide, they dwelt with the king of Moab, that is, was honourably entertained, as *Iosephus* saith: the reason why this king fauoured Dauid was, for that Saul was his enimie, as appeareth, c. 14. 48. which was the cause also that Dauid afterward found entertainment likewise among the Philistims, chap. 27. *Iun.*

4. Quest. v. 5. *Of the Prophet Gads coming to Dauid.*

1. This Gad was the same Prophet, that came to Dauid after he had numbred the people, and offered him three choices: 2. Sam. 23. of him mention is made also, 1. Chron. 21. and 2. Chron. 29. it seemeth that Dauid vsed to consult with this Prophet, to be directed by him, and to be informed of the Lords wil: *Mar.* wherein the Lords mercie appeareth to Dauid, that leaueth him not in the middes of his affliction destitute of the word of God: *Osiand.* whereas Saul yet flourishing in authoritie and wealth, was forsaken of God. *Mar.* 2. Some thinke that this hold, which Gad aduiseeth Dauid to leaue, was not farre from the caue in Adullam: *Osiand.* but the text sheweth it to be otherwise: for the caue of Adullam was in the tribe of Iudah, and now Dauid was not in Iudah, but in Moab, in the hold of Mizpeh. 3. After Dauids returne into the land of Iudah, Saul began more eagerly to persecute Dauid, and to be incensed against the Priests: and this fell out after the counsell of the Prophet: but Gods word was not the cause of that cruel murder: but it was an occasion, whereby Sauls malice and hypocrisie was discovered. *Mar.*

5. Quest. *Of the use and necessitie of Prophets in times past.*

God saw it needfull vnder the law to sustaine his Church with Prophecies, and continually to send them Prophets for
 Q 1 their.

their instruction and strengthening vntill the Messiah came: which calling of the Prophets the Lord seeth not to be necessarie now as then: for these reasons. 1. The Church of God was to be nourished in the hope and expectation of the Messiah, by the reuiuing of propheties: but now Messiah is exhibited to his Church. 2. The visible Church of God then was limited vnto one nation, vnto whome Prophets might be sent, whereas now the Church is dispersed ouer the world. 3. The people of Israel, beeing then the visible Church, and so hated and enuied of the whole world, in that respect had neede of Prophets to be encouraged by them. 4. Beside the Jewes were curious, and inquisitiue of things to come, and therefore to stay them from running to Soothsayers, and wizards, the Lord sent them Prophets to resolute them. 5. They had then onely the fise bookes of Moses first, and afterward the Prophets: and till the Scriptures were full, a supplie was to be made by Prophets: for after the books of the Prophets were written, and added to Moses, after Malachies time, they had no more Prophets: much lesse now, the new Testament beeing ioyned to the old, to make the Scriptures complete, hath the Church of God the like neede of Prophets.

Mart.

6. *Quest. v. 6. Of the place where Saul called his seruants together.*

1. Some read thus, Saul remained in Gibeah vnder a tree in Ramah: making both of them proper names, *Gibeah* and *Ramah*: so read the most: but Gibeah and Ramah were farre a sunder: for Saul dwelt in Gibeah of Benjamin, called also Gibeah of Saul: and Samuel dwelt at Ramah, 1. Sam. 15. 34. therefore *Iunius* readeth better, in the high place at Gibeah: and so *Varatius* retaining the proper name in his translation, yet in his annotations taketh it for an high place in Gibeah. 2. Some doe take *Gibeah* not for a proper name, but translate, *in the hill*, *Sept.* but it is euident that Gibeah was the place where Sauls house was. 3. Therefore the best reading is, to take the first for a proper name, Gibeah, the other *appellatiuely* for the high place in Gibeah. 4. And the word translated *a tree*, properly signifieth a wood or groue, *cebel*: as Gen. 21. 33. Abraham planted a *grove* rather then a tree:

so readeth also the Latine translatour, *sub nemore, vnder a grove or wood. Iun.*

7. Quest. v. 7. Of Sauls oration to his servants.

1. Sauls speech vnto his seruants is full of dissimulation and hypocrisie: for therein he sheweth first his crueltie, that chargeth his seruants with negligence and vnfaithfulnes toward him, because they were no more eager in pursuing of Dauid: who were indeede too much estranged from Dauid, and addicted to Saul: but thus the wicked mislike all those, that runne not together with them steppe by steppe: as *S. Peter* saith, *They thinke it straunge, that ye runne not wish them to the same excessse of riot, therefore speake they euill of you*, 1. *Pet.* 4. 3. Secondly, his flatterie appeareth: he telleth them of the fields and vineyards and offices which Dauid had not to bestow vpon them, but he had: as *Samuel* had foretold before, that their King should take from the people their vineyards and oliue grounds, and giue them to his seruants. So Tyrants counterfeiting the liberalitie and bountie of good Princes, vse by liberall rewards and gifts, to tie men vnto the: as *Cesar*, when he had ouercome *Pompey*, gaue so much to the souldiers, as that he was faine to empte the common Treasurie. *Mar.* Thirdly, he telleth many vntruths, as that Dauid did lay waite for him: whereas he did seeke Dauids life: that *Jonathan* his sonne conspired with Dauid, whereas he was onely his faithfull friend in lawfull things. *Mar.* 2. Here in Saul we haue an image of the Antichrist of Rome: who calleth his counsells and Synods, as Saul did to suppress Dauids, that is, the faithfull seruants of God, and saith in a manner, as Saul did: that he hath Cardinalships, Abbeies, Princi-
uincialships, and other such dignities to bestow vpon his, whereas among the Protestants they expect no such thing. *Mart.*

Contr. The
Antichrist of
Rome wherein
like vnto Saul.

8. Quest. v. 9. Of Doegs malicious accusation.

1. It is better read, *Doeg, who stood among the seruants of Saul, I. V. L. then appointed by the seruants of Saul: B. or set ouer the seruants of Saul. G. A. P. C. or set ouer the asses of Saul. S.* for the word *natzab* is taken in this sense, & with the same construction, v. 7. *Saul said to his seruants that stood about him:*

Q 2

yet

yet it appeareth, c. 21. 7. that Doeg was set ouer Sauls shee-
 heards or heardinen. 2. This Doeg beeing an Edomite, is an
 enimie to Dauid a true Israelite, as Esau before was to Israel:
 wherein he doth shew himselfe to be a right Edomite or E-
 sauite. 3. Doeg in this his tale, sheweth his malice: in that he
 taketh all that Dauid did in the worst part: concealing that
 which might make for Dauid and Ahimelech, and vrging
 that which was against him: he maketh mention how Ahimelech
 consulted with God for Dauid: but sheweth not
 wherein, as how by Gods direction he gaue him the shew-
 bread, and the sword: *say*, beside, he is a manifest lyer, and false
 accuser, as Dauid chargeth him: *thou doest lone euill more then
 good, and lies more then to speake the truth*, Psal. 52. 3. And
 herein he was a lyer, accusing Ahimelech and Dauid as con-
 spirers against the king, as Saul vpon his information chargeth
 the Priest, v. 11. *Mar.* Further, he sheweth himselfe a flatter-
 er: calling Dauid the sonne of Ishai in disdaine, as Saul vsed
 to call him: therein conforming himselfe vnto Sauls humour.
 4. So this Doeg intended nothing, but to make himselfe
 great, and grow in honour and wealth and credit with Saul,
 though it were with the ouerthrow of others: as Dauid char-
 geth him, that he trusted in the multitude of his riches: Psal.
 52. but Dauid prophesieth of his ende, *God shall destroy thee
 for ever, he shall take and plucke thee out of thy tabernacle, and
 roote thee out of the land of the liuing*. Psal. 52. 6. Let all such
 Doegs, that incense Princes against the Ministers and seruants
 of God, and falsly accuse them vnder the shew and pretext of
 obedience, take heede by this example: least the Lord cut
 them off, as he did Doeg. *Mar.*

9. Quest. v. 12. Of Sauls speech to
 Ahimelech.

1. Saul against all right is both the accuser of the Priest,
 and his Iudge: *Mar.* yet he sendeth for him vnder colour of
 iustice, not intending to spare him, what iust defense so euer
 he made. *Of iand.* 2. Saul obiectioneth two things vnto Ahimelech,
 condēning him for that, wherein he did wel, both shew-
 ing his loue & charitie in releauing Dauid in time of necessity
 and distresse, & his pietie in consulting with God for him:
 for Saul, that cared more for the answers of Soothsayers and
 witches,

witches, then for the oracles of God, misliked that the Priest should haue recourse vnto God. *Bor.* 3. Though Saul herein was a meane to execute the sentence of God against the house of Eli, yet his sinne and crueltie was no way thereby excused, seeing in him it proceeded onely from malice. *Borr.* 4. Though the Priest in this thing was innocent, yet there might be other causes why the Lord suffered this iudgement to fall vpon him: as often it falleth out, that he which is innocent in that, for the which he is condemned, is iudged in the secret iustice of God, for other some precedent sinne. *Mar.* 5. Who it is, that now is incensed against the Ministers of God, for consulting with the Lords oracles in his word, it is euident: euen that Antichrist of Rome, which obiecteth heresie and rebellion vnto those, which depend vpon the answers and oracles of Iesus Christ the high Priest, and cheife sheeheard of our soules. *Borr.*

10. Quest. v. 14. *Of Ahimelechs defense against the accusation of Saul.*

1. Ahimelech confesseth these things to be done, which were obiected, but he denieth that they were done to any such ende, to conspire against the king, as he was charged: and of his fact he alledgeth three reasons: first, from the faithfull seruice which Dauid had performed to the king, & therefore he knowing nothing to the contrarie, had no reason but to helpe him: secondly, because he was the kings sonne in law: thirdly, because according to his dutie, he had oftentimes asked counsell for him, saying, *haue I this day first begunne to aske counsell of God for him?* for the wordes are to be read with an interrogation, as appeareth by the article *ha*, prefixed: not without an interrogatio, as *D. Kimhi* thinketh, as though he neuer had asked counsell for him before, but that time was the first. 2. But it may seeme strange that Ahimelech made no mention of the excuse that Dauid made, that he came about the kings busines, which had beene a materiall point to cleare the Priest: *Iosephus* thinketh that Ahimelech did expresse so much: some thinke, that all which Ahimelech spake, is not set downe: some, that Ahimelech suppressed it of purpose, least afterward, if Dauid should haue beene recon-

ciled to Saul, he might haue fared the worse at Dauids hand. *Mar.* But it is more likely that Ahimelech made some covert mention of it: in saying, *he goeth at thy commandement*: which words might be so taken, that euen then he knew none other, but that Dauid was employed by the king. 3. Ahimelech in this his Apologie, partly sheweth his weaknes, excusing himselfe by his ignorance, that he knew not that Saul held Dauid hisemie, and confessing in a manner, that if he had knowne him to be in the kings displeasure, he would not haue releued him; wherein Ahimelech should haue offended, in refusing to helpe an innocent man, beeing vniustly persecuted by Saul: partly he bewraiet his simplicitie, that falleth into such great commendation of Dauid, giuing him the titles of *faithfull*, and *honourable*: whereas Saul beeing so much incensed against Dauid, a prudent man would haue forborne to haue extolled him. *Mar.*

II. Quest. Of Sauls cruell sentence pronounced against Abimelech.

1. Though Saul had lawfull authoritie to conuent the Priests before him, as also where he saw cause to censure them: as all Princes euer had that power euen ouer Ecclesiasticall persons and causes: as the Christian Bishops did accuse one an other before Constantine the Emperour: and Iustinian the Emperour deposed Sylverius and Vigilius Bishops of Rome: contrarie to the doctrine and practise of the Romanists, who will haue their Cleargie exempt from the Ciuill authoritie: yet Saul abuseth this power in this vniust and cruell sentence. *Mar.* 2. And he further offendeth in the rash execution thereof: taking no pause or deliberation, but presently commaunding them to be put to death: when Theodosius the Emperour in his rage had put diuers thousands in Thessalonica to the sword, after beeing touched with griefe and sorrow for that bloodie fact, at the instance of *Ambrose* made a law, that there should be the space of thirtie daies, betweene sentence giuing, and the execution thereof: which constitution is inserted into the Code, among other Imperiall ordinances: but Saul as he was hasty in his sentence, so he doth precipitate the execution thereof. *Mar.*

3. His

Contr. The authority of Princes ouer persons Ecclesiasticall.

3. His rage was such, that he cōmandeth the innocent Priests to be slaine, beeing vnarmed, and consecrate to the ministration and seruice of God, who vie to be spared euen in battell amongst their enemies: yea, he spareth neither women nor children, and as *Iosephus* addeth further, he rased the citie, and burned it; and left the Tabernacle of God, as much as lay in him, without Priests to minister. Thus this hypocrite, which before against the Amalekites offended in too much clemencie, hauing the word of God to the contrarie: now hauing no word of God, sinneth in crueltie and tyrannie: *Mar.* wherein his fault was so much the greater, that then he seemed to be touched with some remorse, but here his heart is hardened. *Mart.* 4. *Iosephus* maketh this morall application, that in Saul we see the condition of such, who while they are in lowe and meane estate, seeme to be good and vpright men, because then they haue no opportunitie to shew their nature: who, when they are aduanced to honour, and attaine vnto wealth and power, then hauing chaunged their apparell, as players their habit on a stage, they make no conscience either of diuine, or humane lawes. *sic fere Ioseph. lib. 6. cap. 14.*

12. Quest. v. 17. *Whether Sauls seruants did well in disobeying the Kings commandement.*

1. *R. Selamo* thinketh, that these ministers and sergeants of Saul, whome the Rabbins held to haue beene Abner and Amasa, refused to obey so bloodie an edict, remembering that answer of the people to Ioshuah: that they would obey Ioshuah, as they had obeyed Moses. *Iosh. 1. 17.* But whether it were this, or any other place out of the law of God, that moued them, they did well to choose rather to obey God then man, which was the Apostles resolution. *Act. 5. Osiand.*
 2. Some thinke they refused, because Sauls proceeding was against the law, which will haue none condemned without two or three witnesses. *Borr.* But it seemeth, that the horror of such a detestable and cruell fact, rather kept them from doing it, then the sayling in the circumstance and manner.
 3. Here further a question ariseth, whether the Iudge is bound against his conscience to condemne or put any to death,

Whether a
Iudge be al-
waies in giuing
of sentence,
bound to fol-
low the evi-
dence.

death, whom he knoweth innocent: for the deciding of which doubt, it must be considered whether he be a superiour or inferiour Iudge, before whom such innocent person is condemned: if the superiour, the law is in his hand, and so he can not be forced to doe against his conscience: if the inferiour, he is to referre the matter to the superiour iudge, & there to plead for the innocent, or els, if he be not heard, to giue ouer his place of iudgement, rather then to consent to the condemnation of the righteous. So by no meanes is he to commit any act against his conscience. *Mar.* If by oath he be bound to giue sentence according to the evidence brought in, whether it be true or false, in this case, such an oath beeing not in truth, righteousness, nor iudgement, doth not bind him.

13. Quest. v. 18. In what sense the Priests, that were slaine, are said to weare a linnen Ephod.

1. *Ofiander* thinketh, that at that time they had their linnen Ephods vpon their backs, when they were slaine: but that is not like: for the Ephod was a sacred vesture vsed onely in the time of their seruice in the Tabernacle: they are said to weare a linnen Ephod, because they were of that age, to be admitted to the seruice of the Tabernacle: *Varab.* they were actuall ministers and seruitours in the priestly function. *Mar.* *Inn.* 2. It is called a linnen Ephod, to make a distinction betweene the Ephod with the brestplate and peitoral, which was peculiar to the high Priest, and the common linnen Ephod, which all the Priests vsed: *Mart.* which is called a linnen coate or tunicle, *Exod.* 28. 40. 3. The principall Priests, which were slaine, were 85. there were more beside slaine in the citie: *Iosephus*, according to his vse in altering the numbers expressed in the Scripture, saith that there were 385. slaine, beside those which were put to the sword in the citie: some thinke that all the inhabitants of Nob were not put to the sword, but onely the Priests. *Mart.* But it seemeth by the text, that the whole citie of Nob, beeing a citie of Priests were smitten, and that onely Abiathar one of the sonnes of Ahimelech escaped.

14. Quest.

14. Quest. v. 19. *How it stood with the iustice of God,
that the innocent Priests with the in-
fants were slaine.*

1. The sentence which God had pronounced against the house of Eli, the Lord had suspended vnto this time: and now as that sentence was iust, so is the execution thereof: the children are punished, not so much for their fathers sinnes, as for their owne: beeing found to continue in their fathers stepps: so that although in this thing, whereof they are accused, they did nothing worthie of death, yet otherwise they were not innocent. 2. And concerning infants, they are not voide of originall sinne, which though it be not imputed vnto them in Christ vnto eternall death, yet it maketh them subiect to temporall death: seeing then, that infants are once to die: then their death may be disposed of God in the prouidence of God, when it maketh for Gods glorie, and the iust condemnation of the wicked. *Mart.* 3. Herein Dauid was a type and figure of Christ, at whose fleeing into Egypt the infants were slaine by Herod: as here these infants are put to the sword for Dauids cause. *Osiand.*

C H A P. XXIII.

1. Quest. v. 2. *Of Dauids asking counsell of God, and
by whome he did it.*

1. **D**auid will not here enterprife battell, vnlesse first he had consulted with God, following therein the godly examples before his time: as the Israelites asked of God who should goe vp against the Cananites, and the Lord assigned the tribe of Iudah, Iud. 1. so when the Israelites waged battell against their brethren the Benjaminites, they went to aske counsell of God: So warre is not to be taken in hand rashly, but with counsell first from God, and then to be taken with men. *Mar.* 2. Now some thinke, that Dauid did aske counsell of God by the Priest, namely Abiathar, who should now be fled vnto Dauid: *Mart. Borr. Osiand.* But it is euident by the

the text, that Abiathar was not yet come vnto Dauid: for v. 5. it is said, that he fled to Dauid to Keilah: but this consultation was had before Dauid came to Keilah: for now he was aduising, whether he should goe to Keilah or no. 3. Therefore it is rather to be supposed, that Dauid consulted here with some Prophet, as *Iosephus* well noteth: and it was likely to be the Prophet Gad, who was in Dauids companie, c. 22.5. *Iun.*

2. Quest. v. 4. *Whether Dauid offended not in asking counsell of God the second time about the same thing.*

1. Dauid did not againe aske counsell of God, as doubting himselfe of the truth of his word: but because of the weakenes and infirmitie of those, who were with him: *Burr. Pellican.* for they were very timorous: and reasoned thus; seeing we are not without daunger here in the middes of Iudah, how much more in Keilah, being in the vtmost border of Iudah: *Vatab.* if we are afraid of Saul, how much more of our professed and strong aduersaries: *Osiand.* therefore for their strengthening, Dauid asketh counsell againe, that all might heare it: as Christ praied aloud at Lazarus graue, being without doubt, that the Lord otherwise wold haue heard him, for the edifying and comfort of those which were by, *Mar.* 2. God was indeede angrie with Balaam, because not contented with the Lords answer, he asked againe: for he did it of a couetous minde, being desirous to goe, for the rewards sake which was promised him. But in these cases God hath beene wel pleased, twice in the same thing to be consulted with: 1. when a man desireth to be further strengthened and confirmed in his owne faith, as Gedeon asked two signes, one after an other, *Iud.* 6. 2. when vpon Gods answer, the euent falleth out not answerable, then for their further resolution, they may againe goe vnto God, as the Israelites did, being once overcome of the Benjaminites, *Iud.* 20. 3. it is lawfull for the edifying of others, as Dauid here doth: 4. or for a more full answer, if they receiue not sufficient satisfaction at the first: as v. 11. Dauid propounding two questions vnto the Lord, whether Saul would come downe to Keilah,

lah, if he staid there, and whether the lords of Keilah would deliuer him into his hands: receiuing but answere concerning the one, that ~~Saul~~ would come downe, he asketh of God the second time, to be resolued likewise of the other. This sheweth, that when men receiue not full satisfaction by once hearing of the word of God, they should resort vnto it often: *Of sand.* as *S. Paul* saith, it was a sure thing for them to write the same things againe. *Philip. 3. 1.*

3. Quest. v. 7. *Of Sauls purpose to besiege Keilah where Dauid was.*

1. Saul doth promise himselfe Gods assistance, saying, *God hath deliuered him into mine hand*: so the wicked and hypocrites many times doe vse the name of the Lord, when God is furthest off from them: so rayling *Rabshakeh* saide in the name of the king of *Asshur*, *Am I now come vp without the Lord vnto this place, to destroy it? the Lord said vnto me, Goe vp against this land, and destroy it.* 2. king. 18. 25. In like manner the Romanists when they enterprize warre against the seruants of God, vse this posie, *Adiutorium nostrum in nomine Domini*, Our helpe is in the name of the Lord. And they v- sed to begin their bloodie sentence of condemnation against the Martyrs, *In nomine Dei*, In the name of God. *Mar. 2.* Whereas Saul leaueth the Philistims, and bendeth his force against Dauid who had ouercome the Philistims, and deserved to be honoured of Saul: herein like minded are the Papists, which leauing the common enimie the Turke doe turne their force against the professours of the Gospel: yea, they hold it more necessarie for them to be suppressed, then the common enemies of Christianitie: *Mar.* who in the same place yet goeth further, and complaineth *Nec ita pridem erant, qui omitterent communem causam contra Papistas, ut fratres suos, quos tamen habent hostium loco, condemnarent*: And not long since there were, which did leaue the common cause against the Papists, that they might suppress their brethren, whome they held as enemies. And it were to be wished, that both the power of the sword and the word, were turned against the common aduersarie the Papists, amongst vs, who grow insolent and bold, by our domesticall dissention.

4. Quest.

4. Quest. v. 12. *Of Davids twice consulting with God, and of the Lords answer concerning the men of Keilah.*

Reconell.

1. The Rabbins suppose, that they were wont to aske the Lord but one question at once, and therefore David proposing two questions, receiue but one answer at the first time: but this is their vaine supposall without any ground, or warrant in Scripture: *Marr.* for as it is lawfull now for the faithful to aske, not one thing at once in their prayers, but whatsoever they stand in neede of: so we doubt not, but that then they might craue the Lords direction in all their doubts. 2. But whereas the Lord answereth, that Saul would come downie to Keilah, and that the men of Keilah would deliuer him into Sauls hands, and yet neither of these came to passe, for vpon Davids departure Saul also ceased his pursuit: hence it can not be inferred, that the predictions of God are vncertaine: for the Lords answer is here to be vnderstood conditionally: that those things should certainly come to passe, if David staid there: so the Lord speaketh of that purpose, which he saw alreadie to be in Saul, not of the act it selfe: So Ionas threatned the destruction of Niniueh, after 40. daies, but with a secret condition, if they repented not. *Marr.* A difference also is here to be made betweene the prescience of God, and predestination: for the Lord as well foreseeeth what shall be done, as what is likely to be done, in respect of the second causes: but his decree of predestination is onely of those things, which shall most certainly be effected. 3. Here also may be obserued a manifest difference betweene the answers, which God vsed to giue, which were certaine without any doubtfulness and ambiguitie, and the oracles of Apollo, which were ambiguous and doubtfull. *Marr.*

5. Quest. v. 13. *Of Davids departing with sixe hundred men.*

1. The Lord could if it had pleased him, haue so assisted David, that as he had victorie against the Philistims, so he might haue preuailed by force against Saul: but the Lord thought not good in his wisdom so to doe: for this would haue

haue beene the cause of intestine and deadly warre, and the destruction of the Lords people: and Dauid might haue bin thought to haue aspired vnto the kingdome, and to stand against the Lords anointed: God knew how by other meanes, without the destruction of his people, or slaunder vnto Dauid, in good time to performe and accomplish his purpose toward him. *Mart.* 2. Dauids number is encreased: he departeth to Keilah with sixe hundred (not fowre hundred, as *Iosephus* reckoneth) whereas he had but fowre hundred before, c. 22. 2. where we see that affliction and persecution doth not diminish the Lords people, but rather encreaseth them: *Mart.* according to that auncient saying, *sanguis Martyrum semen Ecclesia*, the blood of Martyrs is the seede of the Church.

6. *Quest.* How Jonathan was deceiued, in thinking he should be next vnto Dauid, when he was king.

1. In that Jonathan saide, Dauid should be king, he spake certainly, because he had the word of God for it by Samuel, who had alreadie anointed him for king: but the other was not certen, that he should be next vnto Dauid, because Jonathan had no such promise. 2. Some thinke therefore, to make this saying of Jonathan good, that he onely entreated this of Dauid by their great friendship, that he might be next him in the kingdome. *Pellican.* But Jonathan affirmeth that it shall be, he praieth not, that it may be: and to haue asked such a thing, would haue shewed some doubt in Jonathan of Dauids friendship and amitie toward him: some say further, which is most true, that though Jonathan was not next to Dauid in that terrene kingdome, beeing preuented by death, yet the Lord gaue him a place in his celestiall kingdome. *Osiand.* Here we see, that the children of God are sometime deceiued in temporall things, whereof they haue no certaine promise and assurance, but so farre forth, as the Lord seeth it to be good for them: as *S. Paul* perswaded himselfe that the Lord would still deliuer him from the daunger of death, 2. Cor. 1. 10. and that he should still continue with the Philippians, Phil. 1. 25. whereas beeing a prisoner at Rome, he was not from thence deliuered, till he finished his life by glorious martyrdome. *Mar.*

The children of God haue no certaine assurance of temporall things.

7. *Quest.*

7. Quest. v. 18. *Of the mutuall couenant, which David and Jonathan made before the Lord.*

1. It is lawfull for Christians to ioyne in league together, so it be for a good ende, as for the maintenance of religion: for as God maketh a league and couenant with man, so may one man with an other: this is the third time, that this league was made betweene them: once before, when he had killed Goliath, c. 18. 3. and againe, when he fledde out of the kingdome, c. 20. 42. for the nature of man beeing variable and inconstant, had neede often to be stirred vp, and put in minde by the reuiuing of godly loue and friendship. *Mart.* 2. This couenant is saide to be made before the Lord, that is, in the presence, sight, and feare of God: *Mart.* it is like also it was done in the presence of the Priest with his *Primi* and *Thumim*, *Iud.* 3. As it is lawfull for the seruants of God to make mutuall leagues, so it must be limited with certaine conditions. 1. They must not enter into any league or couenant with the wicked: as Iehoshaphat is reprooued for ioyning with Ahab, 2. Chron. 19. 2. and afterward with Ahaziah his sonne. 2. Chron. 20. 37. 2. Their league must be grounded in the feare of God, not for any worldly respect or aduantage: as Abimelech only desireth to make a couenant with Abraham, that he should not hurt him nor his posteritie, Gen. 21. 23. 3. They that make such league must not goe from it, but surely keepe it: not as Saul brake his oath made to Dauid, that he should not die, c. 19. 6. 4. Such leagues and couenants must be made to good ende, not to combine themselves to persecute Christ, as Herod and Pilate were made friends for the same ende: nor his members, as the Antichrist of Rome, hath incited diuers Princes in Christendome to associate themselves against the people and Church of God the professours of the Gospel,

How leagues
and couenants
ought to be
made.

8. Quest. v. 17. *How Saul knew that Dauid should be King.*

1. Some vnderstand this of the amitie and friendshippe, which was betweene Jonathan and Dauid, that it was known to Saul: *Osiand.* but beside that the coherence of the words
here

here sheweth, that it must be referred to that which immediately went before, that Dauid should be king ouer Israel: Saul els where signified so much himselfe, that the kingdome could not be established in Jonathan as long as Dauid liued, and that he had chosen him to his confusion, chap. 20. 31. 2. Saul knewe that Dauid should be king, both by Samuels words, that the Lord had cast off Saul, and chosen his neighbour better then he: c. 15. by the continuall good successe that Dauid had, and by the report of others, as he himselfe confesseth, c. 22. 8. *Iuw.* as also by the fauour of his sonne, and of all the people toward Dauid: *Mar.* he might also haue heard of the anointing of Dauid by Samuel, and his conscience did testifie against him, that he was vnworthie to hold the kingdome: *Borr.* so that Saul knowing this, did persecute Dauid against his owne conscience, *Mar.*

9. Quest. v. 19. Of the Ziphims betraying
Of Dauid.

1. These Ziphims were of the tribe of Iudah, and came of Caleb, 1. Chron. 2. 42. of whose treacherie Dauid complaineth vnto God, Psal. 54. which Psalme he made, when he was in this distresse: he calleth them there strangers, saying, v. 3. *Strangers are risen up against me*, because they were straungers and aliens in affection. *Mar.* 2. Herein the Ziphims were a type of Iudas, who beeing one of the Apostles of Christ betraied his Lord. *Ofiand.* 3. The reason which moued them to this treacherie, was their feare, remembering what Saul had done before to the citie of Nob, lest he might also deale so with them. *Mar.* 4. They describe the place, where Dauid did hide himselfe, in the hill Hachilah on the right hand, that is, the south side of the desert, called in Hebrew *Ieshimon*: which most doe take for a proper name: but it is better here interpreted *the desert*: *Lat. Iuw.* for the name of that desert, was the wildernesse of Maon, v. 25. And Num. 21. 20: mention is made of *Ieshimon*, which was beyond Iordan, where Moses with Israel had pitched, and in diuers other places: so that it appeareth to be no proper name.

10. Quest.

10. Quest. v. 21. Of Sauls accepting of the Ziphims treacherous seruice.

1. Saul was ledde by an other spirit then Dauid, for he slue the Amalekite that told him, he had killed Saul: and he likewise caused to be put to death those two captaines, that had murdered Ishboseth, 2. Sam. 4. But Saul refuseth no treacherous course to make an hand of Dauid: herein the very heathen and Gentiles shewed more equitie: the Romanes, when *Pyrrhus* physitian offered his seruice to poison the King, deliuered him to *Pyrrhus*: and when the schoolemaster of the *Phaliscians* would haue betrayed the cheife mens children of the citie, they sent him home bound thither againe. *Mar.* The present Romanists, who vsurpe the name of Catholike Christians, are herein vnlike their heathen progenitors: for they haue giuen grace and countenance to traytours and rebels, to practise against their countrey. 2. Saul bleffeth them for this their treacherie: which his blessing was a meere cursing: thus hypocrites doe speake good of euill, and euill of good: they take vpon them to blesse where God curseth, and to curse, where he bleffeth. *Borr.* Thus doth that Antichrist of Rome giue them his Popes blessing, that yeild their seruice in betraying the seruants of God, and calleth them his sonnes. *Mar.*

11. Quest. v. 22. Of the meaning of Sauls words, He said to me, that he is subtile.

1. Some read thus, *he thinketh of me, that I craftely lie in waite for him.* *Lat.* but in the original the word *subtile*, is of the third person, not of the second. 2. The *Sept.* read thus, *for Saul said, lest he vse craft:* but here *Saul*, is inserted, which is not in the text. 3. The *Chalde* thus, *they said to him:* but the word *amar*, is in the singular number: and *eelai*, is to me, not to them. 4. Others read thus, *it is told me,* *B. G.* but the word is in the actiue, not in the passiue voice. 5. Therefore the truest reading is: *he said vnto me:* which some referre vnto Saul, that his owne minde and imagination so gaue him. *Vatab.* But the better sense is, that Dauid in former times, when he vsed to goe forth to battell for Saul, beeing asked by what meanes he had such prosperous success, would answer,

swer, that he vsed subtiltie and policie, *Iun.*

12. Quest. v. 26. *Of the great straight that Dauid was in, being compassed in by Saul, and whether he despaired.*

1. Dauid beeing pursued hard by Saul, left the places where he lay hid, and went downe to a rocke: *Innim* reades, *from the rocke*, called before v. 19. *Hachilah*: but the other reading seemeth better, and more agreeable, as all the interpreters beside consent therein: for both the article *ha* beeing prefixed, as in this word *haselagh*, signifieth vsually, to a place: and the next v. sheweth that Saul was on the one side of the mountaine or rocke, and Dauid on the other. 2. The Latin translator here readeth: *desperauit se posse euadere: he despaired that he could not escape*: but that Dauid despaired not in this his trouble, it appeareth by the 116. Psal. which he made vpon this occasion. Some would free Dauid here from all doubting of Gods promises: and thinke he feared either because of the people, which were with him, or in regard of Saul, whom he was afraid, beeing the Lords anointed, to deale against: and whereas the Prophet saith, Psal. 116. 11. *I said in my hast, that all men are liers*, they referre it to the treacherie of the Ziphims: and will not haue it so vnderstood, as though Dauid beganne to thinke of Samuel, that he was as other men, and might haue deceiued him. *Mar.* But the meane betweene both is best: that Dauid neither despaired of Gods promise: for thus he saith, *I beleened, therefore I spake*, Psal. 116. 10: neither yet was he free from some perplexitie, and doubtfulness of minde: for he was in feare to be swallowed vp of death, *The snares of death compassed me*, v. 3. and the same word which is here vsed, *chaphaz*, he made hast to escape, Dauid expresseth there: *I said in my hast, all men are liers*. As in his bodie he made hast to escape, so in the heate of his affection he was hastie, as doubting somewhat of Sainuel: *Iun.* but beeing thus plunged betweene hope and feare, he soone recouereth himselfe againe. It pleaseth the Lord, that his deare seruants should be thus sometime perplexed and troubled, that they may haue in the ende more comfortable experience of Gods mercie.

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13. Quest.

13. Quest. v. 27. *What moued Saul to leaue
Dauid, and to goe against the
Philistims.*

1. Some ascribe this vnto Sauls valiant minde, and the loue of his countrey, preferring the common safetie before his priuate grudge and hatred. *Pellican.* *Iosephus* also affirmeth the same, that it proceeded from an inward resolution that Saul had, that it was better to goe against the common aduersarie, then in pursuing his domesticall enemy, to leaue the countrey to the spoile of the Philistims. But it appeareth that Saul did it not of any good minde, or care which he had: for before this, when Dauid had rescued Keilah from the Philistims, and had giuen them a great ouerthrow, Saul tooke occasion presently after that victorie to pursue Dauid: whereas if he had preferred the publike busines, he should haue followed after the common aduersarie, and let Dauid alone. 2. Therefore this was rather the Lords worke, that pulled away Saul against his owne inclination, as Senacherib was called by the like occasion from besieging Ierusalem, when he heard that Tirhakah king of Ethiopia was come out against him. 2. King. 19. 9. Thus we see that in the greatest and deepest dangers, the Lord wanteth not meanes to deliuer his. *Mart.*



C H A P. XXIIII.

1. Quest. v. 4. *Of Sauls comming into the caue,
where Dauid with his men
lay hidde.*

1. **S**aul had promised himselfe before, that the Lord had deliuered Dauid into his handes, c. 23. 7. but now the Lord deliuereth him into Dauids hands: thus they which lay a trap for others, doe often fall into the same themselues. *Mar.* 2. It may seeme straunge that Dauid and fixe hundred men could be contained in the caue, and Saul not know thereof: but hereof three reasons may be yeilded: 1. caues haue this propertie, that they which are within may see what is done

in

in the mouth of the caue: but they which are in the entrance, perceiue not what is within. *Mart.* 2. The largenes of the caue was such, as it might receiue a great number; as in Germanie there are caues of such capacite, that a band of souldiers may lie within them. *Ofian.* 3. *Iosaphus* addeth a third reason, that it was a long caue, and Dauid went into the inward parts thereof, which were very large.

3. Quest. v. 5. *Of the speech of Dauids men: The day is come, whereof the Lord hath saide vnto thee, I will deliuer thine enemy into thine hand.*

1. Some thinke that they vnderstand the promise which God had made concerning the kingdome vnto Dauid: and so consequently, that he should haue victorie ouer his enemies, which should seeke to hinder that promise. But that promise was euill applied by them: Dauid had indeede receiued a promise for the kingdome, but that he should kill Saul, he had no commandement. *Ofian.* 2. Some thinke that Dauid had beside a particular promise giuen him for the ouerthrow and destruction of his enemies, which was like to haue beene when Dauid was with Samuel among the rest of the Prophets: as many things are cited in Scripture which are not els where to be found, as the booke of the battells of the Lord, Numb. 21. the booke of Iasher, or the righteous, Iosh. 10. the prophesie of Henoch, Epist. Iude: S. Paul maketh mention of Iannes and Iambres, which resisted Moses: which things beeing once inserted in Scripture, are of sufficient and authentike authoritie, though not els where to be found. *fic Mart.* 3. But they rather meane that present occasion, & *commoditatem oblatam interficiendi*, and opportunitie offered of killing Saul: and therefore it is better expressed by the present tense: *This is the day wherein the Lord saith vnto thee, I am.* Thus we see how readie we are to hasten the Lords promise, if the occasion serue neuer so little. *Genevens.*

3. Quest. v. 5. *Of Dauids cutting of the lappe of Sauls garment.*

1. The Rabbins thinke, that Dauid beeing perswaded by

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this

this speech of his men, went with a purpose to haue killed him, but that as he went he bethought himselfe otherwise: but it is not like that Dauid had any such cogitation against Saul, both by his answer which he maketh presently vnto them, and by his resolution afterward in the like case, *e. 26. 10.* this businesse required hast, and therefore it is not like, that there was such a sodaine alteration in Dauids minde. 2. Now Dauid might easily cut off the lappe of his garment, either for that he had laid it aside, or the tumult of the souldiers without, might drowne the noise within: *Mar.* or rather, seeing the phrase is, that Saul couered his feete (for it was their vse, when they did their easement, to couer both their head and feete, and all the bodie for comelines sake, *Pellican*, that it was Sauls vpper garment or robe, which he had cast about him, so that Dauid might cut off the outward lappe thereof, without beeing felt or perceiued. 3. Now concerning this fact, because Dauids heart smote him: the Iewes thinke, that Dauid offended therein, and therefore it was laid as a punishment vpon him afterward, that in his olde age Dauids cloathes could not keepe him warme, because he had cut off a peece of Sauls garment: but this is a cold conceit of theirs. Some thinke, that it is the propertie and condition of a good and tender heart, euen to be afraid, where there is no cause: but that is not so neither: for a Christian ought to be assured of all his actions, that they are pleasing vnto God: therefore Dauids heart smote him at the first in these two respects, both for that it was his owne priuate cause, and in regard of Sauls person, because he was the Lords anointed. *Genevens.* But afterward Dauid considering, that by this meanes he did both shew his innocencie, and that Saul was thereby reclaimed from pursuing of Dauid, he then vnderstood, that he had not done herein any thing displeasing vnto God. *Mart.*

4. *Quest. v. 7. How Dauid appeased and satisfied his seruants.*

1. Dauid vseth two reasons to content them, because they looked he should haue killed Saul, both that an ende might be made of their traualle and warfare, and that Dauid might the sooner come vnto his kingdome: the first is, because Saul

was his lord and master, and therefore nothing ought to be attempted against him: but the other reason was more forceable, and therefore he twice repeateth it, he was the Lords anointed. God had aduanced him to that place of gouernment, and he would not remooue him. Thus did the Apostles behaue themselves vnder the cruell Emperour Nero, and the Christians in the primitiue Church vnder the heathen persecutors: they would not attempt any thing against the life and state of the Magistrates, though they were persecutors, but leaue them to the iudgement of the Lord. Of another spirit are the Romanists now, who haue encouraged subiects to take armes against their Prince, yea to conspire their death. 2. But whereas Dauid so much vrgeth, that Saul was the Lords anointed: the signe is taken for the thing signified; the anointing was a signe of those inward graces, wherewith they which were anointed, were made fit for their gouernment: and it was a signe of their high and sacred authoritie: But the inward anointing did not depend vpon the outward: God did conferre his spirituall graces, without that ceremonie: as Christ is called the Messiah, the Anointed of God: therefore that externall ceremonie of Anointing is not alwaies necessarie. As then the inward anointing is sufficient without the outward, so the outward is nothing without the inward. Therefore the Papall shauelings, that so much stand vpon their greasing, shauing, and anointing, and therby plead immunitie, doe but deceiue themselves and others, seeing they are not the anointed of the Lord: but enemies vnto Christ the true Anointed, and his Gospel. *Mart.*

Contr. Against
the anointing
of Popish
priests.

5. Quest. v. 7. *Whether it had beene lawfull for Dauid to haue killed Saul.*

1. Some doe thinke, that it had beene lawfull for Dauid, (though they confesse it was not expedient) to haue taken away Sauls life: because Dauid was now the Anointed king, and Saul was vnworthie to raigne, hauing executed such crueltie vpon the Priests: and because he sought Dauids life, therefore it was lawfull to repell violence by violence. But these reasons shew it not: for though Dauid were Anointed, he was not yet possessed of the kingdome: he was to expect

till God saw his time to accomplish his promise. Saul had committed many outrages, yet Dauid was not to see him corrected, but to leaue him to the Lords iudgement: and violence is not alwaies to be put of with violence, but when there is no other way to escape. God found out other waies whereby Dauid escaped, therefore he was not driuen vnto any such straight. 2. It was not therefore lawfull for Dauid to lay violent hands vpon Saul, because he should haue taken reuenge into his owne hands, which belongeth vnto God: he should haue brought the Common-wealth into daunger by ciuill diffension: by this meanes he would haue raised a skandall against himselfe, that he attained vnto the kingdome by blood: and it would haue beene dangerous to his owne state and person: others would haue thought they might haue attempted the like against him, when he should be King. *Mar.*

6. Quest. v. 9. Of *Dauids* defense
in generall.

1. As there be many things, which make a man bold, as riches, honour, fauour; so there is nothing which worketh such boldnes and confidence, as the testimonie of ones innocencie, and the witnesse of a good conscience: as here Dauid beeing thus inwardly armed, steppeth boldly out of the caue, and calleth after Saul. *Borr.* 2. By Dauids example we see, that it is lawfull for a Christian to purge himselfe of such crimes, as are laid falsly to his charge: as our blessed Sauour did before Pilate, and Paul before Festus and Agrippa. *Mar.* 3. Dauid vseth these arguments to qualifie the rage of Saul toward him: first, his humilitie, which appeared in bowing himselfe to the earth, v. 9. and in his speech, in calling him his lord and king: his innocencie, which against the vaine words of false accusers, he prooueth by his present fact, in sparing Sauls life, when he might haue killed him: which he doth demonstrate by the lap of his garment, v. 11, 12. then by his confidence, he appealeth to the Lords iudgemēt, v. 13. by his continuall fruits, which would haue bin wicked & euill, if he had beene lewdly giuen; which he prooueth by that vsuall proverbe, v. 14. Lastly, he vrgeth his tenuitie and meanenes, that it was not for the Kings honour to persecute such a poore worpse, who in respect of the King, might be compared to a dead

dead dogge, or a flie. v. 15. *Mar.*

7. *Quest. v. 11. In what sense Dauid saith, The Lord had deliuered Saul into his hand, seeing he killed him not.*

1. This Dauid spake not either in respect of the opinion of his seruants, which so said, the day was come, wherein the Lord would deliuer his enimie into his hand. v. 5. 2. Neither doth Dauid thus say, as though he himselfe had thought at the first, that the Lord had offered Saul into his hands to kill him: *Pelican.* for Dauid had no such thought at all, as is before shewed. qu. 3. 3. But Dauids meaning is, that Saul was deliuered into his hand, in respect of the opportunitie and occasion which was offred, which Dauid in all likelihood might haue taken, if God had not staied him. God then deliuered Saul, not to that ende, that he should lay hands vpon him: but to make triall of Dauids patience and charitie, and to make manifest his innocencie. 4. God sometime is said to offer one into a mans hands, in regard of the present action, as when one is slaine, his life beeing not before sought: *Exod. 22. 13.* sometime in respect of the occasion and opportunitie onely: which opportunitie sometime not to take, is sinne, as in Ahab, who let Benhadad goe, whome the Lord had deliuered into his hand, and appointed to destruction: *1. king. 20.* sometime to take it, is imputed for sinne; because such occasion is onely offered for triall and probation: as here Dauid should haue done euill, if he had apprehended this present occasion.

8. *Quest. v. 14. Of the meaning of that proverb, Wickednes proceedeth from the wicked.*

1. Some doe vnderstand it to be spoken of Saul, as if he should say; though I know, such is the wickednes of thy heart, that thou wilt not leaue persecuting of me, yet wickednes shall not proceede from me, my hand shall not be vpon thee: *ex Borr.* but seeing Dauid did not directly charge Saul with any crime, but laid it vpon those, whome he listened, and giue eare vnto, it is not like that Dauid would in that sense vse this prouerbe of Saul. 2. Therefore it is thus rather to be applied: wicked and euill workes doe proceede from them which are wicked, and voide of the feare of God,

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but

but I am none of those, therefore mine hand shall not be vpon thee, which were a wicked and vngodly worke. *Pelluc.* 3. But it may be obiected, that this prouerbe doth not alwaies hold, that wickednes should alwaies proceede from the wicked, and pious and good workes from the righteous: for hypocrites many times doe dissemble their impietie, vntill occasion be offered to shew it, and then their impietie breaketh forth: to this it may be answered, that such fained and dissembled pietie can not last long, but it will breake out at the last. *Mart.* But Saul had continuall experience from time to time of his faithfulness, and therefore it was like to be vnfaigned. 4. Some doe make this application of the prouerbe: that the wicked shall perish through their owne wickednes: & therefore his hand neede not be vpon Saul: for his owne wickednes should bring him to destruction. *Uatib.* But Dauid by this prouerbe doth rather cleare himselfe, then accuse Saul.

9. Quest. v. 17. Of Sauls confession, and his teares.

1. Some thinke that these teares of Saul, and this kinde of confession of his fault, was but in hypocrisie, which Saul dissembled both in respect of others, who would haue thought Saul to be too hard harted, if he could not be mollified by Dauids submission: as also that by this meanes Dauid might be induced to come to the Court, that so Saul might haue his will of him. But it seemeth both by Sauls accusing of himselfe, his acknowledgement that Dauid should be king, his instance in making Dauid to sweare vnto him, that Saul was touched in deede. 2. For the wicked though they haue no true feeling of their finnes, yet may sometime be mooued in conscience, though it continue not long: as Pharaoh confessed to Moses, that he had sinned, and Iudas also knew that he had sinned in betraying the innocent blood: for by the instinct of nature, the conscience doth in some degree both excuse and accuse, as the Apostle sheweth, *Rom.* 2. 14, 15. As Dauids musicke had before diuers times allaied Sauls maladie, so now his diuine voice doth worke some remorse in Saul. *Pellican.*

10. Quest.

10. Quest. v. 23. *Of Dauids oath, whereby he bindeth himselfe not to cut off the posteritie of Saul.*

1. Dauid refuseth not to sweare vnto Saul for these causes: both because Saul did yeild vnto Dauid the right of the kingdome, one good turne as it were required an other, that Dauid againe should giue him securitie for his posteritie: beside, Dauid had alreadie in effect sworne as much vnto Ionathan, the sonne of Saul, not to cut off his seede, c. 20. 15. and further, if Dauid had refused to take this oath, Saul should haue had more iust cause to persecute him, whereas now he had no pretext. 2. But here this question will be mooued, how Dauid kept his oath, when as he caused the two sonnes of Rizpah Sauls concubine, and the fiue sonnes of his daughter to be hanged, because of the Gibeonites, 2. Sam. 21. To this the answer is readie, that Dauid for his part was so minded, as much as in him lay, to keepe this oath: as may appeare by the punishment which he tooke of them, that killed Ishbosheth Sauls sonne: but in this oath was to be excepted, vnlesse God gaue any speciall commandement to the contrarie, as he did in the cause of the Gibeonites: for Dauid asked counsell of God, and followed the Lords direction in that action: *Mar.* neither did Dauid voluntarily put the to death, but seauen of Sauls sonnes were required by the Gibeonites, for oppression of whome the land was punished by famine: neither was Sauls posteritie vtterly destroied, for Dauid had compassion on Mephibosheth Ionathans sonne.

Reconsil.

CHAP. XXV.

1. Quest. v. 1. *Of the death of Samuel, the time, and place.*

1. **T**Hough Saul hated Samuel, because he had told him, that the Lord had cast him off, yet he had no power to hurt him: for Samuel was of great authoritie, both because he was the Lords Prophet, and for that he had beene the Iudge and gouernour of Israel, and had gouerned them iustly:

ly: as also Samuel had giuen vp the politike administration, & betaken him to a priuate life in the schoole of the Prophets; and therefore Saul the lesse regarded him: but most of all the Lord kept Saul from doing any violence to Samuel. *Mar.* 2. Seasonable mention is now made of Samuels death, because Saul at the length had confessed that Dauid should be king: *Pellican.* the authoritie and testimonie of the Prophet was not now so needefull, Dauids enimie acknowledging his right. 3. Concerning the time of Samuels death, *Iosephus* thinketh, that it was in the eighteene yeare of Sauls raigne: and that Samuel had iudged Israel 12. yeares alone, *lib. 6. c. 14.* But this can not stand: for Samuel was at the least 20. yeares Iudge alone, as it may appeare, c. 6. 2. and Saul and Samuel had but 40. yeares betweene them: *Act. 13. 21.* then if Samuel iudged Israel 20. yeares, and died in the 18. yeare of Saul, there should remaine yet two yeares of the 40. yeares vnder Saul and Samuel: therefore the opinion of some Hebrewes is false, that Saul reigned but seauen moneths after Samuels death: for after this Dauid sojourned a yeare among the Philistims, c. 27. 7. *ex Pellican.* see more hereof, qu. 2. c. 12. 4. The place where Samuel died and was buried, was in his house, that is, among his familie and kinred in Ramah. *Osiand.*

2. *Quest. Of the mourning for Samuel, and his buriall, and generally of funeralls.*

1. The people had great cause to mourne for Samuel, the Lords Prophet, and an vpriight man: and at this time two calamities happened together: the death of Samuel so great a Prophet, and the exile of Dauid: *Mar.* and not long after Samuels death, the Philistims preuailed against Saul, when he and his three sonnes died in battell, who were kept vnder while Samuel liued: it is not like that Saul was either present, or mourned for Samuel, as he had done for Saul: yet he did forbear, in this publike lamentation to pursue Dauid: and therefore he taketh this opportunitie to escape to the vtmost parts of the land, while they were busied about the buriall of Samuel. *Iun.* 2. There was a very great assembly of all Israel to honour Samuels funerall: for the bodies of the Saints are to be interred after a comely sort, and according to their deserts while they liued, to be brought vnto the ground with ho-

honourable solemnitie. But here therefore two extreames are to be shunned: that neither the bodies of Christians should be neglected, and cast away as vncleane, as among some heathen, which had no opinion of the immortalitie of the soule, they made small account of the dead: and vnder the Pagane Emperours of Rome, they suffered the bodies of Christians to lie vnburied: and the like disgrace vnder the idolatrous Popes of Rome, therein following the steppes of their predecessours, hath beene offered vnto Gods Saints, both keeping them from buriall, and raking their bones out of their graues: whereas the bodies of Christians, in hope of the resurrection, as the temples of the holy Ghost, should with reuerence be commended and committed vnto Christian sepulture. 3. The other extreame, is in the superfluous and vnnecessarie cost, which is bestowed vpon the sepulchres of the dead: as the kings of Egypt had their costly Pyramids, and Queene Artemisia made for her husband, that famous tombe *mausöleum*, famous ouer the world. In time of Poperie they shrined them in siluer, and cloath of gold: and grew to further superstition to adore the reliques of the dead: to inuocate them, as their patrons: whereas no such service was done vnder the law vnto Samuel, or any of the Prophets: neither did Christ, or his Apostles euer command any such thing to be done. This superstition euen *Cicero* misliked, following onely the instinct and light of naturall reason: for thus he writeth, 1. *Philippic. An me censeis P. C. decreturum fuisse, vt parentalia cum supplicationibus iungerentur, vt inexpiables religiones in rempublicam inducerentur, vt decernerentur supplicationes mortuorum: adduci non possum vt quenquam mortuorum adiungerem, cum decorum immortalium religione:* Doe ye thinke, honourable fathers, that I would haue decreed that funeralls should be ioyned with supplications, that inexpiable religions should be brought into the Commonwealth: that the praier to the dead should be decreed: I can not be induced to ioyne any of the dead with the religion of the immortall gods. Thus much *Cicero* one of the heathen Romanists: our Christened Romanists may be ashamed then of their grosse superstition, and wilfull blindness herein. 4. Beside, as they praied not here to Samuel, so neither praied they for Samuel: for the dead are neither to

Contr. Against
the adoration
of the dead.

be

Contr. Againſt
Purgatorie.

be praied vnto, nor yet praied for. We read that the Patri-
arkes, Abraham, Iſaak, Iaakob, were mourned for when they
died: ſo were the Prophets Moſes, Samuel, with others: yet
prayers and ſupplications were made for none of them: wher-
by an other ſuperſtition of Poperie is diſcouered concerning
Purgatorie: if they answer, that there was no Purgatorie be-
fore Chriſt; ſurely there is leſſe reaſon to imagine it after the
comming of Chriſt, ſeeing he by his death is as auailable to
purge our finnes now, as before. And as in the ſepulture of the
Saints of the old Teſtament, no mention is made of any pray-
er for the dead: ſo neither is there in the new Teſtament: as in
the death of Iohn Baptiſt, Stephen, Iames. Act. 12. *Mar.*

3. Queſt. v. 2, 3. Of Nabal and Abigail his wife.

1. Nabal is deſcribed by his place of dwelling in Maon,
who kept his cattell in Carmel, where his buſineſ lay: for Ma-
on, Ziph, and Carmel, were not farre aſunder, Iſa. 15. 53. Car-
mel ſignifieth generally any place tilled or planted: it was the
proper name of two places, one in Iſachar, where Baals prieſts
were ſlaine, an other in Iudah, which was this. *Mar.* Further,
he is ſet forth by his name, which ſignifieth, a foole; by his ri-
ches, by his qualities, he was churlish, and euill conditioned:
riches, where Gods grace is not beſtowed withall, make men
proud and insolent: by his kinred, he was of the poſteritie of
Caleb: good men haue not alwaies good iſſue: parents may
leaue vnto their children, riches, and poſſeſſions, but they can
not bequeath them wiſdome, vnderſtanding, pietie: for theſe
gifts haue an other beginning, they proceede from God:
and if there might be a certaine deſcent of theſe ſpirituell
graces, as of temporall, they would be thought to be naturall.
Mar. 2. Concerning *Abigail*, whoſe name is interpreted
the ioy of the father, ſhee beeing a vertuous woman, was vn-
equally matched with a wicked husband: *Ambroſe* hereof
maketh this allegorie: that this Abigail doth ſignifie the
Church, which firſt ſerued vnder a fooliſh and vnwiſe huſ-
band, the Philoſophers, and other vaine men among the hea-
then, but after was ioyned in mariage vnto Chriſt, as Abigail
became Dauids wife. But this figure holdeth not in every
point: for Abigail was a beautifull and wiſe woman, before
ſhee

shee was married vnto Dauid: the Church of God was deformed, without any spirituall comelines or beautie, till shee was d'poused vnto Christ. *Mar.*

4. Quest. v. 5. *Of Dauids salutation, which he sendeth vnto Nabal.*

First, the word is *lechai*, which is diuersly interpreted. 1. Some read, *to my brethrex. L.* but then it should be *leachi*, as Numb. 6. 7. not *lechai*. 2. Others thus, *thus say vnto him, being lining*, that is, in good health: *Iun.* that if they found him well, they should then wish continuance of health and prosperitie to himselfe, and all he had: but it is like that Dauid knew before he sent, that Nabal was in health, because he heard, that he kept a sheepshearing feast, which beeing a time of mirth would not haue beene solemnized, if Nabal the master of the house had not beene well. 3. Therefore the better reading is, *per vitam. C.* or *ad vitam. A. P.* that is, during thy life, I wish thee this prosperitie: so also *Ioseph.* and *Vatab.* *so maieest thou liue.*

Secondly, Dauid in this his salutation omitteth nothing, whereby he might insinuate himselfe vnto Nabal. 1. *It* should be a worke of mercie, to haue compassion on them in their want. 2. It was honest, because they had deserued it in in guarding and keeping his cattell. 3. It was an easie matter for him to doe at this time, seeing he made a feast: and he prescribed not what he should send, but as he thought good himselfe. 4. It would be profitable for Nabal: for they might be a safegard to him and his still. *Mar.*

Thirdly, here we may see the fickle and vncertaine state of the world: how fooles are many times rich, and wise men poore: *I haue seene,* saith the Preacher, *seruants on horses, and Princes walking on foote.* c. 10. 7. that is, men of small vertue and vnderstanding aduanced, and men of great desert in low and meane estate: as it was strange here, that Dauid should become a suiter vnto Nabal for his releefe: thus we see that Gods fauour is not to be measured or esteemed by riches or pouertie. *Mar.*

5. Quest. *Of Nabals churlish answer.*

1. Nabal is not content onely not to giue any thing to Dauid,

Dauid, but he also raileth and reuileth him, as worldly wretches many times doe not onely not releue the necessities of the Saints, but reuile their persons, and condemne their cause. *Genevens.* 2. So Nabal doth euery way disgrace Dauid: first, he setteth light by his person: saying, who is Dauid: he despiseth him, that was the Lords anointed, that killed Goliath, and had defended the people of God many times against the Philistims, whome Saul himselfe immediatly before had confessed should be king: he was also of Nabals owne tribe: and yet he despiseth & contemneth him: and preferreth his shepheards and sheepeshearers before him. Then he also slaunderseth his cause, making both himselfe and all those which were with him, no better then runnagates from their masters: and secretly taxeth Dauid himselfe for leauing the king his master. *Osiand.* Further, he maketh as though his request were vniust and vnreasonable, because he would haue that which was provided for others. *Mars.*

6. Quest. v. 13. Of Dauids hastie and
sodaine rage.

1. It may seeme straunge, that Dauid, who with patience did beare the wrongs which Saul offered him: and afterward the rayling of Shemei: yet could not forbear at this time, but armeth himselfe to take reuenge: the reason that moued him was both the ingratitude of Nabal, rendring vnto him euill for good, as Dauid himselfe saith, v. 21. and the indignitie and contumelie, which Nabal euill requited Dauid with in words: hereof it is, that men can with greater patience endure violence offered to their bodies, then contumelies and reproches to their good name: because as *Chrysostome* saith, the one concerneth but the outward man, the other toucheth the inward part, the very soule and minde. 2. Yet although such cause were giuen to Dauid, he diuersly offendeth: 1. in his hast, that without any further consultation he purposeth to take reuenge: 2. in his rash oath, that vnadvisedly in his rage bindeth himselfe to finish that, which he had inconsiderately purposed: 3. in that he purposeth to destroy all, euen that pissed against the wall, that is, to the very dogge: for the offence of one he would bring this calamitie vpon the whole house:

house: for though Nabal had committed this villanie, yet what had the women, and the seruants offended? 3. Some doe excuse Dauid, that he did this by the motion and stirring of the spirit: but we neede not vse any such defense, seeing that Dauid himselfe confesseth therein his ouersight, v. 33. And these infirmities of the Saints doe serue for instruction, as well as thcir vertues: for by this we may see, what we are by nature: that if any good grace be wrought in vs, we should giue the praise thereof vnto God. *Mar.*

7. Quest. v. 18. *Of Abigails wise bebauour, in preparing to meete Dauid.*

1. Her wisdom appeareth, in that laying aside all delay, shee maketh all possible hast: for it was time in this case to make speede, Dauid being now vpon the way comming toward Nabals house. 2. Shee will not goe emptie handed, shee carieth a rich and plentifull present: for it was not a little that would suffice so great a companie: so then as Nabal had two waies giuen offence, both in giuing nothing, and in reuiling beside; Abigail applieth the remedie according to the disease: against Nabals illiberal and churlish refusal to send any thing at all, shee setteth her liberalitie, and in stead of his vnkinde reuiling, shee meditateth to appease Dauids wrath with gentle speech. 3. Shee goeth her selfe, and would not trust her seruants: shee would be more faithfull in her owne busines: and shee knewe shee could behaue her selfe more prudently. 4. Shee did chuse to goe an hid and secret way, that shee might not be interrupted in this busines, nor hindered by any occurrents in the high way: *Mar.* wherein Gods providence was seene, that brought her right vpon Dauid, whereas if shee had missed of him, Dauid might haue gone on still. *Osiaud.*

8. Quest. v. 18. *Of these words: Shee told not her husband Nabal: whether it be lawfull for the wife to giue without the consent of her husband.*

1. Some thinke that the wife hath no power to giue of her husbands goods without his consent, but only of such things which are her owne, vnles where the case is extraordinarie, as this was: *Mar.* but then a woman shall giue nothing at all, where

where the law giueth vnto the husband the whole right of all such goods which are called moueables, that belong vnto the wife: therefore this were too much to abridge the wife many times in necessarie and charitable duties. 2. Neither yet is power to be giuen vnto the wife, to giue when and what, and to whome shee thinketh good: for this were like-wise to giue her superioritie ouer her husband in commaunding his goods at her pleasure: we read that the Shunamite beeing a deuout woman, conferred with her husband, and moued him to make a chamber for the Prophet, that came to her house, and other necessarie things: shee would not doe it without his consent. 2. king. 4. 3. Wherefore a meane way between both is best, that neither the woman should dispose of her husbands goods at her pleasure, nor yet haue no power vpon what occasion soeuer, to haue the disposition of part: for a difference is to be made of the things which appertaine vnto those which are married: the wife must keepe her soule for God, her bodie for her husband: the goods are in some sort common betweene them, by the right of mariage. Againe, the wife hath more interest, then either seruant or child in the goods of the house: shee is not after a seruile, but ciuill manner subiected to her husbands power. *Borr.* 4. In these cases then, and these circumstances considered, the wife is not barred, to dispose of the substance of the house: first, where the glorie of God is sought, and it tendeth to the preservation of her husband, and of the whole house, as in this case: *Borr.* secondly, where the husband is foolish and weake, and not able to see what is good for himselfe and his familie, as this was Abigails case also: or where he is an enemy, and will suffer nothing to be done, to releue the necessitie of the Saints: as Ioanna the wife of Chuza Herods steward, who may be thought to be like minded to Herod, was one of those which ministred of their substance to our blessed Sauour, luk. 8. 3. But where a woman hath a good husband, and one that feareth God, the case is otherwise, as is before shewed in the Shunamite: and as the law was, Numb. 30. that the husband had power to dispose euen with the vow of his wife: which is vnderstood of the husband of the same religion and profession, that is, an Israelite.

9. Quest. Of Abigails speech to Dauid
in generall.

Abigail in this her wise oration, vseth many pithie arguments to perswade Dauid. 1. From the simplicitie of her husband, who was foolish and a very sot, and therefore not to be regarded. 2. From her ignorance, that knew not of the messengers; that Dauid had sent. 3. From Gods prouidence, who had sent her to be a meanes to stay Dauid from this enterprise, v. 26. 4. By shewing her dutie in bringing that present, which shee modestly, as not thinking it worthie of Dauids acceptance, desireth might be giuen vnto the young men that followed him, v. 27. 5. From Dauids office, which was to fight the Lords battells, and not to reuenge his owne quarrell, v. 28. 6. From the effects, which are two, outward prosperitie, and deliuerance from all his enemies: from whom God shall preferue him, doing that which is equall and right, v. 29. and the inward peace of his conscience, which shall not vpbraid him in time to come, in that he had not shedde innocent blood. *ex Martyr. Inn.*

10. Quest. v. 25. Whether it became Abigail, to
call her husband foole.

First, herein Abigail, all things considered, did no more then became her, and then was fit to be done. 1. Her husbands foolishnes was knowne, in so much that thereof he had his name, so that shee did not reueale his secret infirmitie, but onely speaketh of that, which was in every ones mouth. 2. Shee was forced so to doe, to deliuer Nabal from this destruction present: as Chirurgians to saue the whole bodie, thinke it best to cut off a part: so shee therein shewed her loue vnto Nabal, that maketh this excuse, in blemishing of his name to saue his life. *Ofiand. Martyr.* Secondly, where *Nabal* signifieth a foole, and indeede a foole he was: this must be vnderstood with a distinction: for there is a foolishnes, which proceedeth from a naturall defect in the wit: such fooles are to be pitied: but such a foole was not Nabal: there is an other kinde, when men are giuen ouer vnto all leudnes and wickednes, and are blinded with their owne impietie: as the Apostle speaketh of the heathen, *that their foolish heart became*

darkenes: and when they professed themselues to be wise, they became fooles. Rom. 1. 22. Such a foole was this Nabal: who is therefore called, *a man of Belial*, that is, a wicked and lewd man. *Mar.*

11. Quest. v. 24. *Of Abigails words, Thine enemies shall be as Nabal.*

1. Some thinke that Abigail prophesieth and foretelleth of Nabals ende, which should follow not long after, and wisheth that all Dauids enemies might in that respect be like vnto him: *Osiand.* but then Abigail had spoken, as one that wished and expected her husbands ruine. 2. Others expound it thus: shee wisheth that all Dauids enemies had no more valure in them, then Nabal, or power to hurt him: *Borr.* that as Nabal entended euill to Dauid, in rayling vpon him, but was not able to hurt him: that all Dauids enemies therein should be like vnto him. *Mar.* But Nabal did mischiefe enough vnto Dauid, in depriuing him of all necessarie helpes, who by that might haue beene furnished with his men. 3. Therefore it is better vnderstood of Nabals condition, wherein he was like to haue beene, if Dauid had gone forward with his purpose. *Inn.*

12. Quest. v. 29. *What it is to be bound in the bundle of life.*

1. Some thus vnderstand it, that all the righteous are bound together as in a bundle: beeing of the same faith, religion, affection: whereas the wicked doe fall off one from another, are neuer soundly conioyned and coupled together. 2. Some referre it vnto the next life, that Dauid should be bound vp with the Lord among the Saints, as in a bundle. *Borr.* 3. Some, that he should haue a sure house to him and to his posteritie, who should be as fast bound to continue, as a bundle surely tied together. *Vatab.* 4. But it is rather vnderstood of Dauids preferuation, euen in this life: as the words shew both going before, and following: for before shee spake of Sauls rising against Dauid, and after shee saith, that God shall cast out his enemies as out of a sling, that is, their life shall be violently taken from them, as it was from Saul: but Dauids life shall be surely bound vnto him, that no man shall be able

to take it from him : *Iun.* yet these words haue also a fit relation vnto eternall life, where the Saints are bound vp together in the booke of life. *Mar.*

13. Quest. v. 31. *Of the griefe of conscience: and of the difference betweene a troubled and quiet conscience.*

1. The word here vsed, *phukah*, signifieth a stumbling: a metaphore taken from those, which doe dash their foote at any thing, and so are ouerturned, and fall: so the conscience is offended at the remembrance of the finnes past, and committed. *Borr.* 2. Some read, *is shall be no griefe vnto thee, that thou hast not shed blood causelesse: B.G.* but in the originall, it is read affirmatiuely, *that thou hast shed:* for the griefe of conscience ariseth vpon the guiltines of the things which are past and done: therefore it is better read with an affirmation. 3. Hence it appeareth, what the proper propertie of conscience is, that although it doe not presently smite a man when the sinne is committed, yet it wil sting in the ende: the Latine interpreter translateth it *singulum*, that as the heart throbbeth and sobbeth after some griefe and heauines, and as the stomacke riseth after the eating of vnwholesome meates: so the conscience in a man boileth within him, after that sinne is committed. 4. Hereby appeareth the power of the conscience: that it enen smiteth Kings, they are not free from the stroke thereof: for before God, in whose sight they are as other men, their conscience accuseth them, as it doth others. God is no acceptor of persons. 5. Further, a difference may be made of consciences: there is a troubled conscience, and a quiet conscience: and both these are seene and found, as well in the wicked, as the righteous: but not after the same manner. There is in the wicked sometime a perplexed conscience full of horreur, and terrou, without any comfort, as in Iudas, when he had betrayed Christ: and sometime their conscience is quiet, and troubleth them not, no not after they haue committed most horrible and hainous finnes: as we doe not read, that Saul did any thing at all repent him, after he had caused the Priests to be most cruelly slaine: and these are the worst of all. So there is in the righteous sometime a troubled conscience, but not without hope, and it is a degree

vnto the peace and quietnes of the conscience, as Dauid after the finnes of adulterie and murder, was greatly plunged, as the fiftie Psalm sheweth. The peaceable conscience in the righteous is, when hauing wrestled with their finnes, and iudged themselues, they finde peace with God by faith in Christ: whereof the Apottle speaketh, *Being iustified by faith, we haue peace toward God thorough Iesus Christ*, Rom. 5. 1. which peace of conscience Saint Paul enioyed, saying, *I know nothing by my selfe*, 1. Cor. 4. 3. 5. Wife Abigail reseruing this argument, taken from the testimonie of a good conscience, vnto the last place, sheweth that there is no greater reward in this world, then the inward assurance of the conscience: which if it doe cleare vs, we neede not feare what the world can obiect against vs: as Dauid in an other Psalm saith, *This I had, because I kept thy precepts*, Psal. 119. 56. This was *Iobs* comfort in his affliction: and nothing is more auailable to refresh vs in the day of our temptation, yea in the houre of death, then to say with S. Paul, *I haue fought a good fight, I haue finished my course, I haue kept the faith*, 2. Tim. 4. 7. God graunt vs all to labour for this peace of conscience.

14. Quest. v. 31. *In what sense Abigail desireth to be remembred.*

1. Some thinke that shee prophesied, that shee should become Dauids wife: but it was not fit that Abigail should haue any such cogitation: to desire to be an other mans wife, her husband, though vnjustly, yet beeing liuing. 2. Others therefore conceiue that shee foreseeing Nabal was like to die, and that shee beeing a widow, should haue neede of helpe, desired that against such time Dauid should remember her. But it can not be gathered, that Abigail had any such cogitation or forecast of Nabals death: for as yet he was not sicke, shee at her returne found him very merie, and drunke with wine. 3. Therefore shee in effect doth desire no more but this, that Dauid would remember afterward that by her meanes, he was deliuered from such a great sinne, and that he would thinke of her accordingly: as Ioseph desired Pharaohs butler to remember him. *Marr.*

15. Quest.

*15. Quest. v. 33. Of Davids answer
to Abigail.*

1. Davids modestie appeareth, that at the admonition of a woman, is not abashed to acknowledge his oversight: so when Nathan reprooved him, he immediately confessed his sinne: so Peter beeing rebuked of Paul, refused not to ioyne with him, the right hand of fellowship, Gal. 2. which teacheth vs, not to thinke much to be aduertised and aduised by others when we doe amisse. 2. He acknowledgeth Gods providence herein, in sending this woman, as an instrument of this worke, in keeping him from this sinne: so are we taught, when we are preserved from any dangerous temptation, to returne the praise vnto God: yet so as David doth first of all blesse God as the author, so he blesseth Abigail as the instrument: for we are in some measure bound euen to the instruments, whereby the Lord conueigheth any blessing vnto vs: as the instrument also of any wicked worke is accursed: as the serpent was, whose subtiltie Sathan vsed to insinuate himselfe into Eue. 3. This is a speciall fauour of God, when he doth preuent the cause of sinne in his children, which is done three waies: 1. when as God keepeth a man, that he doth not so much as intend or purpose any wicked thing: as David was free euen in his purpose and desire from wishing the death of Saul: 2. when a man is tempted in his thoughts, but yet is preserved from doing the fact, as David here from killing Nabal: 3. when a man hath committed sinne, if then he haue grace to repent, that he continue not in sinne: so David beeing reprooved by Nathan, was yet recovered and restored by repentance. *Mart.*

*16. Quest. v. 35. Whether David offended in breaking
his oath which he had made for the destru-
ction of Nabal and his
house.*

1. A rash vowe and oath, (for the same reason is both) are better broken then obserued: the reasons are these: the ende of an oath is to binde vs more straightly vnto Gods seruice, to performe some dutie vnto his glorie: therefore it is a part of Gods worship and honour, to be sworne by: then by an oath we can not binde our selues to doe any thing, whereby

God is dishonoured. Again, the breach of an oath is therefore vnlawfull, because it is done with contempt of God, whose name is called vpon: but when an vnlawfull oath is broken, it proceedeth from the feare and reuerence of God. Beside, two finnes are worse then one: and therefore we are bidden not to ioyne two finnes together, for one sinne shall not goe vnpunished: but when an vnlawfull and vniust oath is kept, there is a double sinne committed: first, in the rash making of such an oath, and then in the vngodly performing of it. 2. But yet this must be acknowledged, that though it be better to reuerse an vniust oath, then to performe it, as both Iphthah had done better, if he had chaunged his vowe concerning his daughter, and Herod his oath touching Iohn Baptist: yet it is an offence also, to make a rash oath, as Dauid here committed that ouersight; but it is better, the oath being once made by repentance to heale that soare in reuerfing it, then to make the wound greater in effecting it. *sic fert Mariyr.*

17. Quest.v. 36. *Of Nabals drunkennes,
and senselesse ende.*

1. We see in this example what the fruit of drunkennes is, it overthroweth the better part of man: besotteth a mans vnderstanding, and hardeneth his heart, and maketh it past feeling. So Balthasar being in the middes of his cuppes, had no consideration of the present daunger wherein he was: but he was shaine, and the citie taken that night. 2. Abigail watching her time, as wise women will spie their opportunitie, when they may speake vnto their husbands, did so frame her speech, that by the very narration of that which was done, Nabal was sodainly smitten: for repentance and sodaine newes, either of ioy are grieffe, are very violent, and oppresse the heart. 3. Wonderfull was the power of this womans speech, that as it before allaied Dauids rage, so now it pierceth Nabal to the heart: this force was not in her humane eloquence, but proceeded from the spirit of God. 4. As Nabal was senses in his life, so was he in his death: his heart was lumpish and colde within him, like a stone, without any feeling or repentance: so for the most part is the state of carnall men, that as they liue without sense of any good thing, so they

they die without comfort, *Mar.*

18. Quest. v. 39. *Whether Dauid did well in reioycing when he heard Nabal was dead.*

1. True it is, that we are not to reioyce in the death and ouerthrow of our enemie, in respect of our owne cause: as the wise man saith, *Be not thou glad when thine enemie falleth, &c. lest the Lord see it, and it displease him, and he turne his wrath from him,* Prov. 24. 18. from this kind of carnall reioycing, Dauid was very farre: as may appeare, in his mourning for the death of Saul. 2. But Dauid reioyceth, because Gods iustice now appeared in the iudging of Nabal: and the righteous in that regard may reioyce and giue thanks to God, when the enemies of God are taken out of the way, which were impediments to his glorie. 3. Dauid also had an other cause to giue God thanks, because the Lord had staied him from iudging his owne cause, but had taken the matter into his owne hand. 4. Further, Dauid learned by this example, and so doe we all, not to seeke our owne reuenge, but to commend our cause vnto God, who iudgeth vprightly. *Martyr.*

19. Quest. v. 39. *Of Dauids sending for Abigail to be his wife.*

1. It is not like that Dauid sent to Abigail immediately after Nabals death: but therein had respect both vnto her credit and his owne, and expected some time: for by the auncient Romane lawes, a woman marrying within a yeare of her husbands death, was counted infamous. 2. Dauid thinketh it best to send his seruants, and not to goe himselfe, that her loue should not seeme to be forced: and if he had a repulse, the matter would not be so grievous. 3. Dauid maketh choice of a wife euery way meete for him: for her wisdom, comelinesse, riches, and which was the cheifest of all, her pietie: so it was both an honest, pleasant, profitable, and comfortable marriage. 4. Further, in that Dauid taketh him a wife, in the middes of his troubles, when men are many times sequestred, and violently pulled away from them: this shewed his trust in God, and reprooueth their infirmities, which doe forbear marriage in respect of the great troubles and cares that doe accompanie it. 5. In Abigail there

is a notable example of modestie, who doth thinke her selfe not worthie to be Dauids wife, but doth humble her selfe to be a seruant, euen to his seruants to wash their feete: the more shee doth humble her selfe, the more worthie shee was to be exalted to be Dauids wife.

20. Quest. v. 43. *Whether Dauid offended in taking many wiues.*

Whereas this law is giuen, Deut. 17. 17. that the King shall not multiplie many wiues, least his heart turne away: there is great doubt, whether Dauid did not offend against that law, who in this place is mentioned to haue three wiues, and beside these diuers more. 1. Some answer, that as in the same place the King is forbidden to prepare many horses, and yet Salomon before his fall, while yet his wisdom remained with him, had fourtie thousand stables of horses, 1. king. 4. 26. the meaning is, that as it was lawfull for the king to haue a number of horses, according to his state, so that they exceeded not, growing to an importable and vnnecessarie summe to be kept rather for ostentation, and pleasure, then for necessity: so the King was permitted to haue two, three, or more wiues, so that they were not multiplied out of measure: which was Salomons fault, and not Dauids. *ex Martijr.* But this answer doth not satisfie: for although Salomon hauing three hundred wiues did multiplie more then Dauid: yet he also multiplieth, that encreaseth his wiues aboue one: as Dauid did that had sixe: neither doth the comparison hold betweene the number of horse and wiues: for one wife may suffice, where many thousand horse are not sufficient for the state and seruice of a King. 2. Some therefore thinke that not simply the king is forbidden to haue many wiues, but not to multiplie such, as should turne away his heart from God, as Salomons wiues did, yet Dauids did not. But this answer is not sufficient neither: for the reason is generall for all kings of Israel, as well for them, whose hearts are not turned by this meanes, as for others: for they are all in daunger, though some by Gods grace are kept from that daunger: therefore the occasion of the daunger is to be shunned of all: no man knoweth his owne strength. The like law is prescribed, that they

they should not take the daughters of the strange nations to their sorlines, least they should make them to goe a whoring after their gods, Exod. 34. 16. yet was it simply forbidden to marrie any such, though such danger ensued not: as the people confesse that they had trespassed against God, in taking strange wiues of the people of the land, Ezra 10. 2. yet there is no mention made that by them they fell to idolatrie. 3. Some thinke, that the King is forbidden by violence to take away other mens wiues, as they did before the flood: which was Dauids great offence in taking Vriahs wife. *Pellic.* in Deut. 17. If this were the meaning, then Salomon in the great multiplicite of his wiues, had not transgressed against this law: for we find not that among so many of his Queenes and concubines, any of them was an others wife. 4. Neither yet can it be thought of Dauid so holy a man, that he would apparently transgresse such a manifest law, which he could not be ignorant of, beeing continually exercised therein: and therefore howsoever it were a generall infirmitie in those daies, not onely in kings, but in their people to haue diuerse wiues, which it pleased the Lord to vse conniuece toward them in: yet it sheweth not to be the meaning of this law, simply to forbid more wiues then one vnto kings: seeing that the Lord gaue power and libertie vnto Dauid to take his masters wiues, *I gaue thee thy lords house, and thy lords wines into thy bosome*, 2. Sam. 12. 8. The Lord would not haue gone against his owne law. 5. Therefore in this place, not the thing, but the manner thereof is forbidden: that he should not take many wiues, to giue himselfe to lust and pleasure, and so to neglect the office and dutie of the kingdome: *Barr.* for as the King is forbidden to multiplie horse, and gold, and siluer, so he is restrained from multiplying of wiues: but it was lawfull simply for the King to haue many horse, and to haue much siluer and gold, as Salomon had, but not to trust in them: So was it permitted vnto them, in respect of those times, to haue diuers wiues: so they vsed them not for lust and concupiscence, but for procreation: neither were addicted vnto them.

21. Quest. v. 44. *Of the great wrong, which Saul offered*

Dauid, in taking away his wife Michal.

1. Saul offended first in taking away Dauids wife, which

was

was due vnto Dauid in a trebble right: by Sauls promise for killing of Goliath, by Dauids compact with Saul, for he bought her with two hundred foreskinnes of the Philistims, and by the law of matrimonie: Saul sinned againe in giuing her to another man. 2. Michal also offended in giuing consent to be married vnto an other: for it can not be alleadged, that Dauid had giuen her a bill of diuorce or seperation, because he afterward did require and receiue her againe, which by Moses law he could not haue done, if he had giuen vnto her such bill: neither had Michal renounced Dauid, for it was not the vse for the women to giue the bill of diuorce vnto the man. 3. Phalti also sinned in taking an other mans wife: the Rabbins here excuse Phalti, holding him to haue beene a good man, and affirme, that he came not neare Michal: but the contrarie appeareth, in that he was so loath to part with her following her a great way weeping behind her, when shee returned to Dauid. 2. Sam. 3. 16. Sauls tyrannie may be alleadged for defense, that they were cōpelled thus to doe: though that doth somewhat extenuate the offence, yet doth it not iustifie it. *ex Martyr.*

22. Quest. v. 44. *Of Dauids many wiues: and first of Polygamie in generall, whether it be simply unlawfull.*

There are two sorts of *bigamie*, that is, the marrying of two, and likewise of *polygamie*, the mariage of many wiues: for either these tearmes are vsed to signifie the marriage of two or more successiuelly, one after an other, or when two or more wiues are had together: but the first acception and vse of these tearmes is improper: for he properly by the law is said to haue two wiues, that hath them together: *binas uxores habere dicitur, qui eas habet simul: he is said to haue two wiues: that hath them at once or together. Cod. lib. 5. tit. 5. leg. 1. Diocletian. In veritate digami non existunt: they which marrie second wiues in truth are not to be said to haue two wiues. decret. Gregor. lib. 1. tit. 1. c. 5.* the question is here of the second kind of *digamie*, or *polygamie*, not of the first.

Now first those reasons shall be brought forth and answered, which would seeme to prooue that polygamie, that is, the hauing

the hauing of many wiues at once, is not simply vnlawfull.

1. Holy men, as Abraham, Iaakob, Elkanah, Dauid, had many wiues at once. *Ans.* Holy men might haue their infirmities: God might tolerate it in them, in respect of those times: which maketh it not simply lawfull.

2. The Prophets neuer reprooued them for hauing diuers wiues, as when Nathan came to tell Dauid of his sinne, he spake nothing of that. *Ans.* The Prophets were silent therein, because it was either permitted or tolerated in those times for the procreation of the people of God: and therefore it was no maruell, if the Prophets spake nothing thereof: the people beeing beside enclined to many grosse sinnes.

3. But if it were a fault or ouersight in those holy men, they would haue repented them thereof, which we read they did not. *Ans.* In particular they could not repent of a fault, which they were ignorant of: in generall they did repent the of whatsoeuer they did amisse, as Dauid oftentimes asketh forgiveness of sinnes in the Psalmes.

4. Nathan comming to Dauid, saith that God had giuen his lords wiues into his bosome: therefore it was not vnlawfull. *Ans.* This was but Gods indulgence or permission to Dauid, to vse this libertie, if he would: this onely sheweth a toleration or relaxation of the general law for a time, it prooueth not simply the lawfulness of it.

5. There is no positieue law made to restraine polygamie. *Ans.* Some thinke that God gaue them no direct law concerning that matter, for the propagation and encrease of that nation, among whome onely the visible Church of God was. *Mar.* But the proposition is vntrue: for beside the generall law giuen in the creation, *They two shall be one flesh*, there is an other particular law, which restraineth marriage of more then one, *Leuit. 18. 18. Thou shalt not take a wife with her sister, during her life, to vex her*: which is vnderstood not of the naturall sister, but of any other woman: for the naturall sister could not be married, no not after her sisters death.

6. But the law, which giueth the brother power to marrie his brothers wife, which is deceased, maketh no exception, if he be married: but absolutely enioyneth him to marie his brothers wife. *Ans.* The Rabbins answer, that shee was not properly counted the second brother, but the first brothers wife; because

because the seede was also counted his: some answer that this was a speciall prerogatiue, and therefore can not make a generall rule: *Mar.* an other answer is, that these particular lawes, where there is not some speciall and particular exception, must be vnderstood according to the generall law, *Leu.* 18.18. that the next brother, which hath no wife of his owne should take his brothers wife: *1nn.* but it should seeme rather to be a speciall prerogatiue, which is the second answer: because in the Gospel mention is made of seuen brethren that one after another tooke their brothers wife, *Matth.* 22. it is not like but some of them had beside wiues of their owne.

7. If many wiues were allowed, there would be fewer adulteries. *Ans.* That is no cause: for Dauid hauing many wiues, committed adulterie: it would rather giue further occasion, for vagrant lust, which hath many objects, will more hardly be gouerned, then matrimoniall loue tied to one: as a riuer swelling ouer the brookes is not so easily kept in, as a shallow riuer.

8. Fecunditie is the ende of mariage, which is more plentiful in *Polygamie*, then in *monogamie*, the mariage of one. *Ans.* 1. Fecunditie simply maketh not mariage lawfull: for then it might iustifie vnlawfull copulations, by which there is procreation: many haue children by whores, that haue none by their wiues: it must be fecunditie then according to Gods institution. 2. Many times there is more fecunditie in the mariage of one wife: as Saul had foure sonnes by his wife *Abinoam*; when as Salomon had by so many hundred wiues and concubines, but one sonne. 3. Fecunditie made polygamie tolerable for those times, but it is not so necessarie now: then the Church of God was tied to one nation, now it is dispersed into all the nations of the world.

9. If polygamie were not lawfull, what should become of those honourable Fathers and Patriarks, which came of such mariages, as all the 12. Patriarks, excepting Ioseph and Benjamin, which were of Rachel the principall and proper wife of Iaakob: were they begotten in adulterie? *Ans.* 1. It had bin no disparagement to that nation to come of parents of adulterous seede, no more then it was for our Sauour to descend of Pharez, the sonne of Iudah by his daughter in law Thamar. 2. Their honour and nobilitie depended not so much vpon

vpon their externall birth, as vpon the blessing of God. 3. Neither yet doe we say, that they were adulterous mariages, seeing the Lord either permitted, or tolerated them for the necessarie procreation of that people.

10. *Valentinian* the elder beside his wife *Severa*, tooke also her maide *Iustina* to be his wife, by whome he had *Galla*, married afterward to *Theodosius* the Emperour, and thereupon he made a law, giuing the same libertie also vnto others to marie two wiues. *Ans.* So *Claudius* the Emperour made a law, that a man might marie his brothers daughter: but neither of these lawes of *Claudius* or *Valentinian*, were thought worthie to be inserted into the Code. God did not blesse that mariage of *Valentinian*: for *Iustina* became an Arrian: and *Valentinian* the yonger the sonne of *Galla*, did afflict and persecute the orthodoxal Churches.

11. *S. Paul* prescribeth, that he that was chosen to be a Bishop, should be the husband of one wife: whereby it seemeth, that euen in the Apostles time, polygamie in others was tolerated: as if a Turke hauing two or more wiues, beeing conuerted to the faith, is rather to be borne with, then by abridging his libertie, to be driuen to Turcisme againe. *Ans.* The law of monogamie beeing reuiued by Christ and his Apostles, and brought to the first institution, was to take place, not for the time past, but for the time to come, as all other positiue lawes of nations doe: Polygamie was then tolerated as an infirmities for a time in those which were newly conuerted: as it might be in Turkes and Iewes now till such time as they are confirmed in the faith: but this toleration maketh it not lawfull.

12. One may depart from their right if they will: if then the wife will consent, that her husband may marie an other, why is it not lawfull? as Sarah gaue Abraham leaue to take Hagar. *Ans.* The wife in so doing departeth not from her right, but the diuine right, which shee can not relinquish: for mariage is grounded vpon the will and law of the instituter. Sarah her example can not serue for these times: yet they which tooke a wife or concubine, as Abraham did, that is, for procreation onely; and with consent, not forced, but offered on the wiues behalfe, doe sinne lesse, then they which obserue neither of these circumstances. Other reasons are alleadged

to this purpose : but these may suffice. *consul. Martyr.*

*Reasons and arguments shewing that polygamie
was neuer simply lawfull.*

1. God gaue vnto Adam but one helper : *He had abundance of spirit*, as the Prophet saith, Malach. 2. 15. he might haue made more then one: *but yet he made but one, because he sought a godly seede*: and that was not peculiar vnto Adam, but established as a generall law of mariage for euer, *They two shall be one flesh*: which word *two*, although it be not found in Moses, Gen. 2. yet it is sufficient, that our Sauour, the most perfect interpreter of the Scripture, hath so expounded it. Now that which is made one flesh with the bodie, can not be made a member of an other bodie rightly and truly: therefore a man, which is one flesh with his wife, can not be made one flesh with an other. It will be obiected, that he which is ioyned with an harlot, is also made one flesh with her, as the Apostle sheweth, 1. Cor. 6. 17. Some answer, that they are one flesh but for a time: but the better answer is, that it is no lawfull coniunction, because it is not after Gods institution.

2. Christ alloweth not a man to put away his wife, and to marrie an other, ynesse it be for fornication: much lesse is it lawfull for one to haue two wiues together at the same time.

3. The first that brought in two wiues was Lamech, who, as *Hierome* saith, was the first, *qui unam costam distraxit in duas*, who diuided one ribbe into two. *Chrysostome* seemeth to commend Lamech, as a good man: but that he doth in respect of his repentance, which in his opinion he shewed, not because of his wiues.

4. *S. Paul* willeth that euery woman haue *ἑνὸς ἀνδρὸς*, her proper husband: but how can he be said to be a proper husband, who is common to more then one.

5. Again, the Apostle would not haue them to defraud one an other, but for a time: but the man, that hath more then one wife, must needs defraud the one, while he attendeth the other. As *Jaakob* beeing more addicted to *Rachel*, defrauded *Lea*, when shee was faine to purchase of her sister

to lodge with her husband for her mandrakes.

6. There is a spirituall resemblance betweene Christ and his Church, and the marriage betweene the man and wife : but Christ hath but one Church : therefore the man should haue but one wife.

7. The greatest vnion and coniunction in the world should be betweene the man and wife : but there can be no vnion, where there is a diuision : and loue is not so sincere and entire, where it is diuided.

8. Salomon saith, *Reioyce with the wife of thy youth: let her be as the louing hind, and pleasant roe*, Prov. 5. 18, 19. this counsell, as Salomon himselfe followed not, so neither can they obey, that haue more then one wife of their youth.

9. Laban required of Iaakob that he should not take o-ther wiues to his daughters to vex them, Gen. 30. foreseeing the inconuenience of hauing many wiues: how there is continually emulation and strife betweene them: as there was betweene Adah and Zillah, Gen. 4. Hannah and Peninnah, 1. Sam. 1.

10. Lastly, the Imperiall lawes doe condemne polygamie. *Lib. 9. tituli. 9. leg. 18. Eum qui habet duas uxores comitatur infamia: he is counted infamous, that hath two wiues.* Dioclesian made a law likewise against the hauing of two wiues: *Cod. lib. 5. tit. 5. leg. 2.* yea the Christian Emperours, *Theodosius, Arcadius, Honorius*, would not suffer the Iewes which liued in the Romane Empire, to haue many wiues, as may appeare by their lawes. *Cod. de Iudai. leg. Nemo.*

23. *Quest. Whasher polygamie were an infirmitie in the fathers.*

1. Some thinke, that the fathers offended not in the marriage of many wiues: but that God remitted vnto the the seueritie & strictnes of that law, giuen in the creation vnto Adam: both for the procreation of the people of God, who then consisted but of one nation: as also that the spirituall mysterie of the Church of Christ, and the old Synagogue might be represented thereby: as in Sara and Hagar, Rachel and Leah. Of this opinion is *P. Marr.* consenting herein to the iudgement of some of the auncient Fathers.

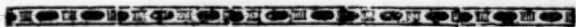
Contra. 1. If there were any dispensation or relaxation of the

the law of monogamie, beeing a written law, it would haue beene expresse in Scripture: for a relaxation or dispensation of a law, must be of the same authoritie and perspicuitie, which the law is of. Now no such relaxation is in any part of the law to be found. 2. Nay the contrarie is extant, that in Moses law there is a prohibition, that a man should marie a woman and her sister, Leuit. 18. 18. which is shewed before to be vnderstood not of the naturall sister, but of any other woman. 3. If for procreation this had beene allowed, then it had beene most necessarie to be graunted vnto Adam in the beginning of the world, and to Noah in reuiuing and restoring of the world: it is here answered, that in their time, there was no idolatrie, and so no separation from the Church of God; and therefore for procreation of the people of God it was ^{not} then so needefull as afterward. *Contra.* But in Cains time there beganne to be a generation of euill seede, and then beganne men to call vpon the name of God, that is, publike-ly in their assemblies and exercises, to separate themselues from the prophane and wicked, Gen. 4. and yet no polygamie was brought into the Church of God, it was first found before the flood in the progenie of Cam; which might haue mooued the godly fathers then, the rather to haue vied polygamie, that they might haue encreased as fast, as the vnrighteous seede. 4. Neither was polygamie made law full for mysterie: for if that mysterie held in the mariage of two: yet there was none in the mariage of sixe, for so many wiues Dauid had, 2. Sam. 3. much lesse in Salomonis thousand wiues and concubines: what mysterie lay hid in that? 5. And if they will iustifie polygamie in the fathers, how can they condemne it in Salomon? in whome it is apparent it was a great slippe, and against the law, to multiplie many wiues onely for lust, against the law, Deut. 17. for he did not take so many for procreation: nay, he made himselfe thereby vnfit for procreation, as is euident in his small posteritie.

Wherefore I preferre their answer, that thinke the fathers offended in their polygamie and multiplicite of wiues: but that it was no great offence, proceeding from ignorace: there beeing no manifest law to the contrarie, and the generall custome of that age bearing them out: and beside the Lord v- sed this infirmitie vnto their good, thereby encreasing his peo-

people: yet this offence was pardoned and forgiven them, with all other their finnes, by faith in Christ. *Sic Melancthon.* And so the Lord so disposed in his providence, that the reformation hereof should be reserved for the comming of his Sonne: that the second Adam should reduce mariage to the first institution thereof given vnto the first Adam: and that the spouse and husband of the Church should giue the rule of carnall mariage, by the patterae of the spirituall mariage betweene him and his Church.

And least it might seeme straunge, that the fathers should so long continue in an error of life vnreformed: the like instance is giuen, Nehem. 8. 17. where the people of Israel are said not to haue kept the feast of Tabernacles from Ioshuahs time till then, by the space almost of a thousand yeares.



CHAP. XXVI.

1. Quest. v. 7. *Whether Dauid sinned not in tempting God, by presuming to goe with one alone into Sauls campe.*

1. **S**OME thinke, that Dauid did this by an ordinarie warrant: because euery man ought to aduenture his bodily life, for the sauing and winning of his brothers soule from error: now Dauid had experience, that Saul, as hard hearted as he was, would rather be wonne by clemencie, as he had experience before, when he spared him in the caue: and therefore to deliuer Sauls soule from this spirituall daunger, he resolued to goe vnto him in this manner. But there are two things that make against this answer: first, Dauid did not know, before he came in the campe, what to doe, nor how he should haue occasion to make knowne his kindnes and faithfulness vnto Saul: secondly, he had tried already, that Saul though he shewed some remorse before in words, yet Dauids sparing of him did worke no good vpon him: and therefore vnlesse Dauid had certainly knowne, that Saul by this seruice might be brought to repentance to saue his soule, he could haue no ordinarie warrant to doe, as he did. 2. Therefore the better answer is, that Dauid did take this enterprise in

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band by the motion of the spirit : as Gedeon went downe to the hoast of the Midianites , and as Jonathan and his armour bearer, climed vp the hill, where the garrison of the Philistims was, c. 14. and that it was an extraordinarie motion , appeareth, because the Lord concurred, and sent a dead sleepe vpon them. *ex Martyr.*

2. *Quest. v. 10. Whether it be not lawfull to kill a tyrant, seeing Dauid spared Saul.*

1. It is out of doubt , that it is not lawfull for any priuate man to lay hands, no not vpon a Tyrant: for if it be not lawfull for a priuate man to kill a theefe or murderer , that is but a priuate person, much lesse is it to be permitted, that he should rise against the Magistrate, though neuer so wicked. As Dauid would not here lay hands vpon Saul : but leaueth him to God, till he should finite him with some extraordinarie sickness, as he did Nabal : or his naturall time come to die, or some violent death in battell : for these three kinds of death Dauid here toucheth. 2. But such priuate men are here to be excepted, which are stirred by some extraordinarie motion of the spirit, as Ehud was, against Eglon king of Moab, Iud. 3. In which kind of extraordinarie vocation , two things are to be considered : both the ende , that they did it not for their owne reuenge, but to deliuer the people of God, as Ehud here did: and their persons, that though they liued as priuate men before, yet in these extraordinarie acts, they were declared to be publike gouernours and deliuerers : as Ehud was one of their Iudges. 3. But yet Tyrants and wicked gouernours may be remooued by the whole state , as Athens and Rome were deliuered from their cruell gouernours: but this must be vnderstood of such kingdoms where the kingdome goeth by election ; as in Polonia, and Venice: for from whom kings receiue their authoritie , by them they may be constrained to keepe within their bounds : but where kingdomes goe by succession, the reason is otherwise : vnlesse the Prince by oath be tied vnto certaine conditions , and so his authoritie be not absolute but conditionall, so long as he obserue and keepe the auncient rites and priuiledges of the countrey: which seemeth to be the question at this day , betweene the Archduke and
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the States of the vnited Prouinces.

3. Quest. v.18. *Of Dauids Apologie vnto Saul, consisting of sixe severall reasons and perswasions.*

1. He sheweth that Saul did persecute him vniustly: *what haue I done, or what euill is in my hands?* v.18. 2. He reasoneth from the nature of his offence, that it is not such, but there may be a reconciliation, and God may be appeased by sacrifice. 3. From the person of his enemies, they were wicked men and accursed before God, who haue prouoked and stirred vp Saul against him. 4. From the inconuenience that was like to follow, that they would driue him from among Gods people, and out of his Church, and as much as in them lay, cause him to consent to the Idolaters. 5. If his blood did fall to the ground in the sight of Ichouah, he would reuenge it, v.20. 6. Lastly, from the indignitie of the fact: Saul was like to get no honour by pursuing Dauid, who was but as a flea or a partrich, in respect of Saul, who was king ouer a mightie people. *Martyr.*

4. Quest. v.19. *Of the meaning of these words: If the Lord haue stirred thee vp, let him smell the saueur of a sacrifice.*

1. Some doe referre this, as spoken of Saul: that seeing the wrath of God was kindled against him, and had sent an euill spirit vpon him, which vexed him: that Saul should offer sacrifice vnto God, to be reconciled vnto him, that he beeing directed by his spirit, might cease pursuing of Dauid: *Osiand. Pellican.* but that the offering of the sacrifice is vnderstood of Dauid, this *dilemma*, or forked argument, which Dauid vrgeth two waies, sheweth, if it be of God, let him smell a sacrifice, if of men, cursed be they: and the whole sentence still runneth vpon Dauid, because they did cast him out from the inheritance of the Lord. 2. Others doe vnderstand it of Dauid: and here there are diuers expositions. Some expound it thus: if God haue done it, let him be appeased with sacrifice: if he wil not be appeased, his wil be done: but, if this were the sense, the other part of the *dilemma* were superfluous, the argument beeing both waies inforced alreadie: & in this sense

Dauid should speake doubtfully, as though God would not be appeased toward him by sacrifice. Others thinke that Dauid meaneth, that God would by some extraordinarie signe to be giuen by his sacrifice, testifie his innocencie, as he did in Abels sacrifice iustifie him against Cain, and Elias against Babels priests: but the phrase of smelling the sauour of a sacrifice, signifieth nothing els, but the acceptance thereof, and of him that sacrificed: as it is saide of Noahs sacrifice, that the Lord smelled a sauour of rest. Gen. 8. 21. *Iunius* referreth it to Dauids person, that if there were any sinne found in him, he was willing to yeild himselfe to the magistrate to be put to death, and so to be offered vp, as it were in sacrifice: but the phrase, *let him smell the sauour of a sacrifice*, sheweth, that it can not be vnderstood so: for no sacrifice of any man was of a sweete smelling sauour, but onely the sacrifice of Christ, Eph. 5. 2. it is therefore vnderstood of the externall sacrifices, which had also a sweete sauour before the Lord, not of themselues, but as they were figures and types of Christ. Dauids meaning is, that he would offer a sacrifice vnto the Lord, that his wrath might be appeased toward him. *Mart. Borr.*

5. Quest. *How the sacrifices of the law had a sweete sauour.*

1. The sacrifices of themselues could not giue remission of sinnes: for, as the Apostle saith, Heb. 9. 9. *The sacrifices could not make holy concerning the conscience him that did the seruice*: they therefore did no otherwise sanctifie and reconcile vnto God, then as they had their force and efficacie from faith in Christ. 2. But yet both the name and the thing is communicated vnto the signe & sacrament, which is wrought onely by the thing signified and exhibited therein: as the lambe is called the Pascheuer, Exod. 12. 11. and circumcision the couenant, Gen. 17. 3. But this coniunction betweene the signe and thing signified, dependeth not vpon any naturall coherence, as the Sea followeth the influence of the Moone, but it standeth by a diuine constitution: so the sacrifices being sacraments of the passion of Christ, are said to purge and cleanse, and to be of a sweete smell. *Mart.*

6. Quest.

6. Quest. v. 19. *How the Lord is said to haue stirred vp Saul against Dauid.*

God stirreth none nor tempreth them to euill, as he himselfe is not temptred of any: yet the Lord may be said here to stirre Saul vp vnto this action, in pursuing of Dauid three kinde of waies. 1. *Instrumentally*, because God vsed herein iustly the ministerie of the euill spirits, that were the instruments and ministers of God in stirring vp Saul: they were sent of God in iustice vpon Saul, to worke his will. *Osiand.* 2. God may be saide to stirre vp the Magistrate to doe iustice properly and as the efficient cause: but here Saul did iniustice. 3. The Lord stirreth vp *occasionally*, when the wicked take occasion by Gods mercies vpon others, to fret and shew their malice, as Pharaoh did hate the people of God, because he saw that they so mightily encreased: and so Saul was enemie to Dauid, because the Lord had caused him to be Anointed King. *Marr.*

7. Quest. v. 19. *In what sense they bid Dauid goe serue other gods.*

1. Dauid as yet was no exile, but he grieved, if Saul persisted in his purpose still, that he should be driuen out of the land, as indeede it came shortly after to passe. *Pellican.* 2. He griueth not so much to leaue his parents, friends, and countrey, as that he should be sequestred from the seruice of God, and be compelled to liue among idolaters, and so be occasioned & prouoked, as much as lay in them, to forsake his God: it was not then the land it selfe, that Dauid so much affected, as because it was the land of promise, in which regard Abraham preferred it before his owne countrey of Melopotamia, and Ioseph before the riches of Egypt. 3. If then Dauid complaineth herof, as of the greatest calamitie, that he should be absent from the seruice of God, and be conuersant among Idolaters: then they are worthie of reproofe, which neglect the assemblies of religion, which they may lawfully frequent: as the Recusants of both sorts among vs, and carnall worldlings: as also they which doe without any necessitie runne vnto the countries of Idolaters, yea, make no conscience of assembling with them before their Idols. 4. And if this be

so heauie a thing to be sent out from among the people of God: *Peter Martyr* further thus noteth, *Gravissime peccant Principes, qui homines pios à nationibus suis extrudunt, quod enim aliud faciunt, quam ut cogantur illi miseri sub Turca vivere*: then such Princes doe greatly offend, which thrust our godly men out of their dominions: for what doe they else, then that the poore men be forced to liue ynder the Turke. *sic Martyr.*

8. Quest. v. 20. *What Dauid meaneth, when he saith, Let not my blood fall to the earth before the face of Iehonah.*

1. *Iunius* reads thus, *let not my blood fall, procul à conspectu*, farre off out of the sight of Iehouah: that is, before I come to be tried in the presence of the iudge, who is in Gods place. But neither did Dauid intend to yeild himselfe to an ordinarie triall before the Iudge, for he knew that there was no iustice to be had at Sauls hand: and the word *miniger*, signifieth *ex aduerso*, S. or *à regione*, ouer against, or directly: as Gen. 21. 16. and is better translated, *directly in the sight*. 2. Some thinke, that Dauid vttereth these words by way of supplication vnto God, that the Lord would not suffer his blood to be spilt, but defend and protect him. But it seemeth by Sauls answer, that presently followed, v. 21. *I will doe thee no more harme*, that he spake these wordes to Saul. 3. Others take these wordes to be spoken by Dauid positiuely and affirmatiuely: that his blood should not be spilt vpon the ground, doe what he could: he laboured in vaine, and troubled himselfe to no ende. *sic Borr. Mar.* 4. But the best interpretation is, that his blood should not fall to the ground, and be spilt as water in the sight of the Lord, the Lord seeing and beholding it, but that the Lord would reuenge and iudge it: *Vasah*. and therefore Dauid aduiseeth Saul to take heede how he shedde his innocent blood: for the Lord would see it, and not suffer it to goe vnpunished.

9. Quest. v. 21. *How Saul is saide to haue erred.*

There are three sorts of error. 1. There is a voluntarie or wilfull

wilfull error, and an inuoluntarie, which proceedeth of inere ignorance: the first is of two sortes, either when there is an error in the iudgement and vnderstanding: as those of whome our Saujour speaketh: they shall think they doe good seruice, when they put you to death, Ioh. 16. 1. and the Iewes, as the Apostle saith, Rom. 10. 2. had zeale, but not according to knowledge. 2. The other voluntarie error is in the will and affection, when the iudgement is not corrupted, but the will consenteth not, beeing caried along as a violent streame, to subscribe vnto that, which the minde seeth to be euill. And this error is of two sorts, when the iudgement is obscured and cast ouer for a time with the cloudes of carnall desire and affection, as Dauid yeilded vnto the temptation of lust, which in his iudgement cleared, though for that time obscured, he condemned: as when one wittingly and willingly against his iudgement and conscience, doth euill; as Saul persecuted Dauid, knowing him to be innocent, onely of malice and hatred, because he was appointed to the kingdome. This kinde of error excuseth not at all. 3. The inuoluntarie kind of error is, when there is a totall ignorance and ~~misleading~~ first in the iudgement, and then in the will following the iudgement: as Iakob tooke Lea for Rachel: this kind of error excuseth wholly. *see fere Martyr.*

misleading

10. Quest. v. 23. *Of the rewarding or rendring vnto a man his righteousness, where also of merits.*

1. Some read, *The Lord reward every man according to his righteousness: L.B.G.V.* but it is better read: *The Lord render vnto every one his righteousness: A.P.C. Inn.* for the preposition *seth*, here is an article of the accusative case. 2. The meaning is, that as every one hath behaued himselfe iustly or vniustly, so he shall receiue at Gods hand. There are two kinde of righteousnesses, one is the righteousness of faith, which is imputed vnto vs, whereby the righteousness of Christ is made ours; there is a righteousness of workes proceeding of faith, which is imperfect, of which kind Dauid speaketh here: which is rewarded and crowned in the mercie of God. 3. This righteousness is called both the iustice and righteousness of

God, as it proceedeth from him, the fountaine and author of good things: it is also called ours, because it is wrought in vs as the subiect, and by vs as the instruments: otherwise we haue no righteousnes of our selues, for our Sauour saith, *Without me, ye can doe nothing.*

4. Our works are not the cause of the reward, which proceedeth from the fauour of God: for eternall life is the gift of God through Iesus Christ, Rom. 6. 23. but they are the means and the way appointed for vs to walk in: as the Apostle saith, Eph. 2. 10. *may, they are not generally causa sine qua non, the cause without the which a thing can not be: for infants are saued without them: but as Bernard saith, via sunt regni, non causa regnandi, they are the way to the kingdome, not the cause of the kingdome: like as a man can not goe vnto the citie but by the way, nor clime vp into an high place, but by steppes and degrees: yet the way is not the cause of our going, nor the steppes of our ascending: So by good works we must walke vnto the kingdome of heauen: but good workes doe not procure vnto vs the kingdome.*

Contr. Against
the doctrine of
merits.

5. Then we refuse vpon these grounds, the Popish doctrine of merits: which is overthrowne by these three reasons. 1. Where merit is, a man must doe some seruice of his owne abilitie, which he hath not receiued of him, of whome he looketh for a reward: for betwene him that meriteth, and him which rewardeth, there must be a giuing and receiuing: but man can giue nothing vnto God, neither can he doe any good thing of himselfe: our good workes, are his workes: then can they not properly merit. 2. Betwene the merit and the reward, there must be an equalitie, for a man to receiue so much, as he deserueth: but betwene our imperfect obedience, and the infinite reward of eternall life, there is no equalitie: as the Apostle sheweth, Rom. 8. 15. *That the afflictions of this present life, are not worthy of the glorie, &c.* 3. He that rewardeth, is endebted vnto him that meriteth and worketh, and is bound in iustice to recompence him: but God is no way endebted or bound to vs: for we doe but our dutie, and when we haue done all, we are found but vnprofitable seruants, Luk. 17. 10.

6. But it will be objected: 1. why then doth the Scripture vse this tearme of reward, and recompence, if it be not merited.

merited. *Ans.* 1. Because there is some similitude, though no equalitie, betweene our seruice, and Gods reward. 2. In Christ Iesus the reward is indeede merited in respect of his obedience, but in fauour it is giuen to vs. *Obiect.* 2. *S. Paul* saith, that the righteous Iudge shall giue him a crowne of righteousness, 2. Tim. 4. 8. the reward then is of iustice. *Ans.* Of iustice indeede, but not with relation to our workes, but in respect of Gods promise, who is iust to performe & keepe all his gracious promises. *Obiect.* 3. Euill workes are meritorious of hell, and therefore good workes are also meritorious of heauen. *Ans.* The argument alwaies followeth not from contraries, where the reason is vnlke: for good workes herein haue a diuers reason from euill workes, because the euill are from our selues, so are not the good: the euill are perfectly euill, but the good are imperfectly good: *S. Paul* also sheweth the weaknes of this consequent: for hauing said, *the finis of sinne is death*: he addeth, chaunging his forme of speech, *life eternall is the gift of God through Christ*.

7. Lastly, that Popish distinction of the Schoolemen: of merit of congruie, and condignitie, falleth to the ground: good workes, they say, as they proceede from our freewill, doe merit of *congruie*, it is fit they should be rewarded, as they proceede from the grace of God, they deserue of *condignitie*, they are worthe to be rewarded. *Contra.* 1. From our freewill without grace proceedeth nothing that is good, for beeing without faith, it is sinne: as the Apottle saith, *wharsoeuer is not of faith, is sinne*, Rom. 14. 23. and that which is sinnefull, hath no merit in it at all. 2. Merit of condignitie the Apottle absolutely denieth: Rom. 8. 13. *non sunt condigne passionis*: The sufferings of this life are not worthy of the glory, &c. Grace maketh not our workes meritorious, but it maketh them good workes, and acceptable vnto God, which he crowneth of grace and mercie. *sic fere Martyr.*

CHAP. XXVII.

1. Quest. v. 1. Whether David did well in flying to the Philistims.

I. *Trans.* defendeth David herein, that he fledde not, as feareing he should be killed, beeing assured of the kingdom, but least he should be forced to fight with Saul: but this is contrarie to the text: for he feared least one day he should perish by the hand of Saul. 2. Others thinke that David might so conceiue as though promise of the kingdom were conditionall; if David did not fall into some grieuous sinne: and therefore he fled: but if this had beene so, David offended more in going for succour vnto the vncircumcised, then if he had staid. 3. Some thinke, that David did it not, as doubting of the promise of God; but as a wise and prudent man, vsing the meanes of his safetie: *Borr.* but his owne words doe shew his infirmitie, that he doubted, least he might perish: he was in deece to vse the meanes, but such as were lawfull and without offence. 4. Wherefore the truer opinion is, that David herein shewed his infirmitie: *Mar. Inn. Ofsand.* as shall be shewed afterward.

First, the reasons shall be examined, which are brought in defense of this fact of David. 1. David fled before to the Moabites, and was not reprehended: why might he not as well flee to the Philistims? *Ans.* 1. The Moabites were not such opposite enemies, as the Philistims. 2. He fled not then to the same ende: then he went onely to succour his father and mother: here to serue as a captaine with his souldiers vnder Achish. 3. His going then was not very pleasing vnto God, for he was admonished by the Prophet to depart. 4. And then he knew not the Lords pleasure, till the Prophet had spoken to him, as he now did.

2. But whence should David haue provided for all his companie, vnlesse he should haue liued vpon the spoile of his owne countrey: and by staying he should haue brought himselfe, and all his friends into daunger: and he should haue tempted God, if he had refused the occasion offered.

Ans. 1. David needed not haue spoiled his countrey: he might

might haue praied vpon the Philistims, and other enemies adioyning: 2. He was not to doe any vnlawfull thing to provide for himselfe and his friends, but to depend vpon God. 3. A good occasion and opportunitie is not to be refused: but to let passe occasion and meanes not lawfull, is not to tempt God, but rather to cleaue vnto God: which Dauid should haue done, rather then by vnlawfull waies and meanes to seeme to doubt of Gods deliuerance.

3. Christ fled vnto the Sidonians, Tyrians, and Samaritans. *Ans.* He fled not vnto them to take part with them against the Iewes, but to instruct and teach them: but Dauid went to serue Achish. *ex Martyr.*

Now the reasons which shew the vnlawfulness of Dauids flying, are these.

1. He fled vnto those which were enemies of religion: as if now a captaine with his souldiers should flee vnto the Turke: herein he did contrarie to the law, which did forbid the Israelites to make any couenant with the heathen, which were about them.

2. He in a manner runneth from his calling: who beeing appointed king of the Lords people to defend them, goeth to ioyne with their enemies. *Mar.*

3. This his flight seemed to proceede from the weaknes of his faith, *Iun.* as doubting of Gods promises.

4. And many inconueniences followed vpon this his flight. 1. Dauid is driuen to dissemble, v. 11. when Achish asked him, where he had roused to day. 2. By this occasion the Amalekites burned Ziglag, c. 36. and caried away his wife and children. 3. He was like to haue serued the Philistims against his countrey. 4. By his absence the power of Israel was weakened and overcome in battell. 5. He made himselfe by this meanes, beeing entertained among the Philistims, beholding and bound vnto them: with whome he knew, when he should be king, he was to haue warre.

Therefore it must be confessed and yeilded vnto, that Dauid in comming vnto the Philistims for succour, therein committed a great oversight: for herein it is not expressed that he consulted with God, as at other times: but he herein tooke counsell of himselfe, and of the rest of his companie, as *Iosephus* writeth. But this oversight of Dauid is excused by

by his necessitie, as a theefe stealing to satisfie his hunger; is more to be pitied, then he that stealeth of wantonnes: such was Dauids extremitie at this time. *Martyr.*

2. *Quest. v. 2. Why David fleeth againe to Achish, of whome he was afraid before, c. 21. when he fained himselfe madde.*

1. Some thinke, because Achish is here called the sonne of Maach, that he was an other king of the same name: and that this was a generall name to all the kings of Gath. *Ofan.* 2. The Rabbins thinke, that David sent messengers before vnto Achish: and so he was receiued *sine publica*, faith beeing made before for his safetie, *Inn.* which is not vnlike. 3. Adde hereunto also, that whereas before he went priuily and by stealth, now he goeth with a band of men, able to doe the kings seruice, and for that cause he is entertained: as Xerxes receiued Themistocles; the Lacedemonians, Alcibiades; and the Volscians, Coriolanus. *Mar.*

3. *Quest. v. 3. Why David desired to be remooued from Gath.*

1. Some thinke that David desired to goe from the kings Court and citie, least he might haue beene enuied of the Philistims: and because he could not away with the vices, superfluitie, and excesse of the Court: or most of all, because of the Idolatrie of the citie. *Borr.* 2. Some, least he might haue bin chargeable to the king. *Pellican.* 3. But it is most likely, least he might haue beene vrged to fight against his owne people, *Mar.* and to be employed against them. *Mar.* And David did see, that he could not maintaine that great companie, without liuing vpon the spoile: and therefore he desireth to be further off, that he might pray vpon the bordering nations, without any controlment: *Ofand.* which his counsell David wisely coloureth with a shew of modestie: that it was not for him beeing a stranger, to dwell with the king. *Inn.* Also this fell out well in this respect: that David should haue a citie assigned him, whether came vnto him a great number of Israel, till they made a great armie like the host of God. 1. Chron.

12.22. By this occasion Ziklag, which was allotted to Iudah, Iosh. 15.31. and vniuſtly detained by the Philiftims, was reſtored to the right owners. *Iuu.*

4. Queſt. v.7. *Of the time of Dauids abroad among the Philiftims.*

1. Some read, *the time that Dauid dwelt, &c. was foure moneths*: *L.S.* but here ſomewhat is omitted: it is in the original, *daies, and foure moneths*. *R. Selamo* thinketh, that he was there but foure moneths: then *daies* beſide *moneths*, ſhould be ſuperfluous in the text. 2.: Some read, *foure moneths and certaine daies*: *B. G. V.* but here the words are tranſpoſed: which ſtand in this order, *daies, and foure moneths*: ſo *Iofephus* thinketh, that he was there foure moneths, and twentie daies.

3. *Chimhi* thinketh he was there ſeauen moneths, for ſo many moneths were betweene Samuel and Sauls death. 4. But the ſounder opinion is, that Dauid was there a yeare and foure moneths: as it may appeare by theſe reaſons. 1. Becauſe chap. 29. 3. Achifh ſaith, he hath beene with me, theſe daies, or theſe yeares: that is, one full yeare, and going vpon the ſecond: for in the ſpace of a few moneths the king could haue no great experience of his ſeruiſe. 2. In ſo ſhort a time all thoſe things could not well be done, which are ſet downe from this chapter to the 31. 3. *iammim*, daies, is taken in this ſenſe: as c. 1. 21. a ſacrifice, *iammim*, of daies, that is, a yearely ſacrifice: and the order of the words ſhew as much: the greater number is uſed to be placed firſt: we ſay not daies and moneths, but moneths and daies: but to ſay a yeare and moneths agreeeth well.

5. Queſt. v.8. *Of the Geſhurites, and Girzites, whome Dauid put to the ſword.*

1. Theſe were a remnant of the Cananites, the Geſhurites were thoſe that dwelt in Geſhur, Iosh. 12.5. in Gilead: and the Girzites in Gezer, which belonged vnto Ephraim, Iosh. 16. v. 3. who at the coming of the Iſraelites, left thoſe places, and went and dwelt among the Amalekites: but at the beginning they dwelt in that land, that is, the Geſhurites and Girzites

Girzites in Canaan. *Iun.* 2. These Cananites were ordained of God to destruction, and therefore Dauid might safely inuade them. *Ofiand.* 3. But it is like that Dauid, as he did this exploit of a zeale, to roote out the enemies of Gods people, so also he had at this time a respect vnto his present state, and tooke the spoiles of them for the maintenance of him and his: for God many times vseth mens infirmities, to accomplish his will. *Martyr.*

6. *Quest. v. 10. Whether Dauid offended in making such an excuse to Achish, as though he had inuaded the Israelites.*

1. Some thinke, that it was lawfull for Dauid to destroy those nations without sinne, so he might without sinne colour it with a shew of inuading his owne people: *Ofiand.* but that is not so: for not onely the lawfulness of the thing which is done must be considered, but the manner also, that it may be done without offence: now howsoever for the present Dauid contented Achish, yet was it an offence vnto good men, which might take Dauid to haue done as he spake. *Mar.* 2. Some thinke that Dauid dissembled not, but spake the truth: not that he put the Ierahmeelites, which were a familie of the Iudah, to the sword, 1. Chron. 2.9. or the Kenites, but onely sinote the south coasts, which of right belonged vnto the Israelites, but were possessed by other nations. But it appeareth, in that Achish was contented with Dauids answer, that he vnderstoode him to speake of the Israelites, whome he had inuaded. 3. Others say, that Dauid here plainly *mentisur, selleth an vntruth*: *Mar.* but I rather thinke with *Innius*, that Dauid speaketh here doubtfully and ambiguously, not vsing that plainnes which became such a good man: that he might either be taken to speake of the Israelites inhabiting Iudah, or of the nations which bordered vpon the South coasts. 4. Achish was very credulous and readie to belecue Dauid: *Iosephus* giueth this reason, because it was easie to perswade him to belecue that, which he greatly affected and desired.

CHAP. XXVIII.

1. Quest. v. 2. *Whether Dauid promised his aide vnto Achish, and whether therein he did well.*

1. Some thinke that Dauid had no purpose at all to fight against Israel, but onely he would haue defended the Kings person: who saith, he would make him keeper of his head for euer: but this agreeth not to Dauids owne words, that seemeth to be discontented, because he was sent backe, and might not goe to fight against the enemies of the king, c. 29. 8. it seemeth therefore that he bare the king in hand, that he would goe and fight against Israel. *Mar. 2.* Others thinke, that this warre was iust, which the Philistims at this time tooke in hand against Saul, because that therein the Lord purposed to punish Sauls wickednes, and beside the kingdome belonged vnto Dauid, and therefore he might seeke his owne. But neither of these maketh this warre iust: for howsoeuer God intended herein to iudge Saul, yet the Philistims did it of a hatefull minde against the people of God: and though Dauid were the anointed king, as it were the apparent heire of the kingdome, yet he had no such commandement to inuade the kingdome, but to waite his time. 3. Some are of opinion, that Dauid would in the battell haue turned his force against Achish: but herein Dauid beside his deepe dissimulation, should haue shewed great vnthankfulnes vnto Achish with whom he had found such kind entertainment. 4. Therefore the best solution of this doubt is, that Dauid gaue this wise answer vnto Achish, neither directly promising his help, as *Iosephus* saith, he did *prompte polliceri operam*, readily promise his helpe: neither yet denying the same: but he waited vpon God for his direction, praying feruently in his heart vnto God, that some impediment might fall out, that he should not be forced to fight against the Israelites, and specially against his louing and deare friend Jonathan. *sic Osiand. Mar. Pellican.*

2. Quest. v. 3. *Of what minde Saul put away the forcerers in Israel.*

1. Some doe gather that whereas mention is made here
to-

together of Samuels death, and that Saul had put away the forcerers, that hereby it is signified, that Saul while Samuel liued vied to consult with him: and that by his aduice he did according to the law of God expell the forcerers. *Pellican.* But after that the Lord had reiecte Saul, and Dauid was a-nointed king, Samuel went no more to visit Saul, c. 15. 35. neither doth it seeme that Saul much regarded Samuel. And it is not like that Saul did this of any good minde, by Samuels direction: for it seemeth, that at the same time the Gibeonites were slaine, 2. Sam. 21. which thing did displease God. 2. Saul therefore did it of a blind zeale, that he might seeme to make shew of religion: not with any true heart or affection: for then he would not haue runne vnto forcerers himselfe. *Mar. Bor.* 3. This then is here inserted both of Samuels death, and Sauls expelling of forcerers: both to shew, that it was not true Samuel, which afterward appeared vnto him, *Osiand.* and to manifest Sauls inconstancie, in returning to his vomit againe, to build againe what he had destroied: and his impietie in forsaking of God, and crauing helpe of the deuill. *Ihn.*

3. Quest. *Whether it belonged vnto Saul, to expell witches and forcerers.*

1. The Romanists opinion is, that Princes are not to meddle with religion, but that it belongeth vnto the Pope to manage the affaires of the Church, and such things as concerne the soule: leauing vnto the Prince onely the care and charge of the bodie, and such things as concerne the ciuill and politike state. And here they doe vrge the example of Vzziah, who was stricken with leprosie, when he attempted to haue sacrificed. But this example is vnfitly alleadged: for Princes are not indeede to meddle with the execution of Ecclesiasticall offices, as themselues to preach, to baptize, to excommunicate: as Vzziah would haue taken vpon him the office of the Priest: but it belongeth vnto them, to see that as well Ecclesiasticall persons, and others doe their duties: and by good lawes to command the true religion to be receiued of all. The reasons are these.

1. Because Princes are in Gods place here in earth, and e-
uery

Contr. Of the
Princes autho-
ritie in Ecclesi-
astical matters.

every soule is commanded to be subiect vnto them, Rom. 13. 1. then is no soule excepted, whether of Bishop, or of whomsoever. 2. Their office is to beare the sword, and to see all vngodlines punished, as well the transgressions of the first, as of the second table: as *Augustine* saith, *beneferes haberes si magistratus adulteria punire posset, animorum scortationes non posset*: It were well, if the magistrate may punish adulterie, and not meete with the spirituall fornication of the soule. 3. As Princes haue the ouersight of other professions, which yet they themselves practise not: as to see that Physitians, and Apothecaries, which attend vpon the health of the bodie, should deale faithfully in their seuerall vocations, so also, seeing there is great necessitie of providing physicke for the soule, much more ought magistrates to take care thereof. 4. This appeareth by the example and practise of all godly Magistrates, *Dauid*, *Salomon*, *Hezekiah*, *Iosias*, and all the good kings of *Iudah*, did purge and reforme the Church of God, put downe Idolatrie, and set vp the true worship: so did the good Christian Emperours, *Constantinus*, *Theodosius*, *Carolus*. 5. For vnlesse this power according to the word of God be yeilded vnto Christian Magistrates, what remedie should there be to redresse the enormities of the Church, when the spirituall gouernours thereof, become dissolute, disordered, and corrupt. *sic fere Mar.*

4. Quest. v. 6. *How Saul asked counsell of the Lord, and why the Lord vouchsafed no answer.*

1. Saul is here saide to haue asked counsell of the Lord, and yet 1. Chron. 11. 14. it is said, he did not aske counsell of *Iehouah*: because he did not seeke vnto God in truth, but in hypocrisy: and therefore the Lord seeing his heart, would not vouchsafe him an answer: and he which had before destroyed the innocent Priests, was not worthie to receiue any comfort by them. 2. Here are three waies expressed, whereby the Lord vsed to make knowne his will to his seruants: by dreames, by *Vrim*, that is, by the Priests, and by Prophets: there were other waies, as God spake sometime by his Angels, they also sometime vsed lots, but the other three were

Reconcil.

more visuall in those times. *Mar. 3.* There were two sorts of dreames: some good dreames, which were sent vpon the seruants of God, some were but the illusions of Satan: and these two kind of dreames differed in three things: in the author, God sent good dreames, the other proceeded from Satan: the seruants of God, as Ioseph and Daniel, saw good dreames and visions, the false prophets were deluded by the other: the first sort were to good ende, to set forth the glorie of God, the other were to an euill ende, to seduce and deceiue the people, *Deut. 13. 2.* Now God ~~did~~ not reueale his will vnto any by dreames, to haue Saul aduertised of his will, *Borr. 4.* But whereas Saul is said to haue asked counsell of God, and he answered him not by *Vrim*: some thinke that after Abiathar was gone with the Ephod, he caused an other to be made; some, that he had sent to Abiathar, to consult for him; some, that he consulted by some of the inferiour Priests which were left: *Osiand.* but the high Priest onely consulted by the *Vrim*. But the meaning is this, that the *Vrim* was not now with Saul, but with Dauid, and therefore Saul could receiue no answer by *Vrim*, although he had desired it. *sc. Mar. Iun.*

5. Quest. v. 6. *What the Vrim and Thummim were whereby the Lord made answer.*

1. Some thinke, that *Vrim* and *Thummim*, which signifie light and perfection, were no peculiar thing belonging to the priestly ornaments: but onely signified the light of doctrine, and holines of life, which the Priest should be indued with: so expoundeth the *Latine* and *Septuag.* which interpret these words, *doctrinam & veritatem*, doctrine and veritie: but it seemeth by the description, of putting the *Vrim* and *Thummim* to the brestplate, *Exod. 28. 30.* that it was some reall thing, that was put thereunto. 2. Some did take them onely for the illuminations and visions which the Priest had: but as is shewed before, it is euident that it was some reall thing. 3. Some take it that these names, *Vrim* and *Thummim*, were written in the brestplate: but then they should rather be said to be written, then put to. 4. Other thinke, they were two pretious stones shining beyond the rest, that were put into the pectorall: but the brestplate or pectorall beeing made foure

four square, and set with twelue pretious stones in order, could not conueniently receiue them. 5. The opinion of some is, that this *Vrim* and *Thummim*, was nothing els but the name *Iehovah*, which was written, and put in the duplicature or folding of the brestplate, which was made double: but, the name of *Iehovah* was written in the golden plate of the Priests forehead, Exod. 28. 36. therefore it seemeth it was of no great vse to put it secretly within the brestplate. 6. Some further thinke, that the *Vrim* and *Thummim*, was not any of the priestly ornaments, which were made by the workeman, but it was giuen vnto Moses by the Lord, to be put within the brestplate, which may seeme to be the reason, why it was described to be made double, Exod. 28. 16. *Iun*. But the preposition *el*, signifieth properly, *to*, not *in*, that we neede not vnderstand, the *Vrim* and *Thummim*, to be put into the brestplate, but onely vnto it: and it may be thought to be made double as with a lining, for the strengthening of it, because it was beset with the pretious stones. 7. Wherefore leauing other coniectures, I thinke it most probable that this *Vrim* and *Thummim*, were nothing els but the pretious stones themselves, which were set into the pectorall: so called of their exceeding brightnes and perfection: *Osiand. Mar.* which may be thought to haue beene more then ordinarie pretious stones, prepared of the Lord for this vse. And this may further appeare thus: because the same title is giuen to the brestplate and to the *Vrim* and *Thummim*: the pectorall is called the brestplate of iudgement, Exod. 28. 29. and so is the other called the *Vrim* of iudgement, or iudgement of *Vrim*, Numb. 27. 21. which was so called, because the high Priest consulting with God by *Vrim*, gaue direction what was to be don, or not done. Again, to applie the Ephod, is all one as to aske counsell of God by *Vrim*, as 1. Sam. c. 23. 9. and c. 30. 7. Dauid biddeth Abiathar applie or bring the Ephod.

6. Quest. *How the Lord vsed to answer by Vrim.*

There are 3. opinions. 1. Some thinke, that by inward illumination of the mind, the Lord reuealed his wil to the Priest: *ex Vat.* but I take it, that this was the difference betweene the

Priests and the Prophets, that these by some secret instinct and inspiration had the will of God reuealed, the other by some outward and sensible meanes. 2. *Iosephus* thinketh, that when the answer was affirmatiue, the pretious stones did shine extraordinarily: but he addeth further, that these stones had ceased to shine in that manner 200. years before his time, because of the sins of the people: but it may be doubted, whether, as they were within the Ark after the returne from Babylon, though that seemeth to be a fabulous report of *Ieremies* hiding it, 2. *Macch.* 2. so they also wanted the priestly Ephod. And againe, this shining of the stones serued onely for affirmatiue and good answers: it still remaineth vncerten how they receiued negatiue and heauie answers. 3. Therefore I rather thinke, that the Lord answered the Priest by some voice and oracle: as the Lord vsed to answer Moses by voice, from the Mercie seate, *Numb.* 7. 89. as it also appeareth, c. 23. 7. how the Lord answered Dauids demaunds by voice: *The Lord said, &c.*

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7. Quest. *What manner of woman Saul would haue sought out for him, and why?*

1. The word here vsed is *babalath obh*, the dame of a familiar: as such spirits vse to call the witches, *dames*: the word signifieth a *bottle*, because such vse to speake out of their bellies, as out of a bottle, with an hallow voice: in Latin they are called *Pythones*, *Pythorists*: so called of *Apollo Pythius*, because the oracles of *Apollo*, who was called *Pythius*, were deliuered by them. *Apollo*s *Pythonisse* was by her obscene parts filled with winde, and gaue answer vnto their demands. *Apollo* was so called of the serpent *Pitho* which he killed, *ex Martyr*. This *obh* was a spirit as it seemeth, whome they imagined to haue power to raise vp the dead: as a woman of *Thessalie* raised vp a souldier lately dead, which declared vnto *Pompey* the euill successe of the *Pharsalian* battell. *Lucan.* 1. 6. *Julian* the Apostata, beeing fallen from the Christian faith, did betake himselfe vnto forcerers and Conjurers, as *Saul* doth here.

8. Quest.

8. Quest. v. 8. *Whether Saul in deede thought,
that Samuel might be rai-
sed vp.*

1. Some thinke, that Saul was not so blinde or ignorant, as to imagine, that Samuel could himselfe be raised vp: but that by Gods permission, there might be apparitions of spirits in their likenes: *Pelican*. but this was a greater blindness in Saul, to goe directly and aske counsell of the deuill: and further by Sauls reuerent behauiour, he imagined, that it was more then a bare apparition, which was represented vnto him. 2. I rather therefore thinke, that it was Sauls foolish imagination, that Samuel might be called vp vnto him: for the spirit of God beeing departed from him, as his bodie was distempered, so also was his minde and iudgement. *Mart. Osiand.* And *Augustine* saith well, *neque reprobis factus potuit bonum intellectum habere*, beeing reiected he could haue no good vnderstanding. 3. Now how this woman remained yet in Endor, the rest of the Soothsayers beeing destroied, the cause was not, as some of the Rabbins imagined, that shee was Abners mother, and so spared: for then Saul neede not haue inquired after her, shee had beene knowne well enough: but Saul might thinke, as there is oftentimes negligence, and remissenes in the officers and ministers of the kingdome, that some among the rest, might escape and find fauour. *Mart.*

9. Quest. v. 12. *Of the apparition of Samuel, and
the manner thereof.*

1. It seemeth by that Saul asked the woman what shee saw, that Saul saw him not at the first: the Rabbins thinke, that Saul heard onely the voice, and that the woman both saw, and heard, but Sauls seruants neither heard nor saw: some thinke, that the woman onely saw, and Saul onely heard, *Vatab.* but, though Saul saw not the apparition at the first, the woman beeing apart in an other place, as witches vse not to be scene, when they worke their feates: yet it is like, that afterward Saul was admitted to his sight, both by the reuerence which he yeildeth, in bowing himselfe, & by the communication between the phantastical Samuel and Saul: it may be gathered also by the text, that the woman heard not the

communication: for v. 21. it is saide shee entred or came in to Saul: it seemeth that shee was gone forth, hauing raised the spirit, and left Saul alone within in the bed chamber, as is exprest v. 23. but the seruants were left without, and neither heard nor saw: as the like is shewed, Act. 10. how Saul onely heard the voice, they that were with him heard nothing. *Mar.* 2. Now where the woman saith, that shee *saw gods ascending*: some vnderstand it, that shee meaneth an excellent person, that was ascending: but it is like that these *elohim*, gods, were certaine goodly apparitions (as Satan can transforme himselfe into an Angel of light) which Satan sent, as his apparitors and messengers before. *Iun.* 3. Thus Samuel appeareth, wrapped about with a mantle, which was the habite of Magistrates and Prophets, to distinguish them from the common sort: *Iosephus* thinketh it was a priestly garment: but Samuel was no Priest, though he were of the tribe of Leui. *Mar.* 4. The witch knew him to be Saul, rather hauing so learned of the deuill, who told her, *Mar.* then, as the Rabbins suppose, shee coniectured it by some reuerence that this counterfeite Samuel yeildeth vnto Saul.

10. Quest. v. 17. *Whome he meaneth when he saith, The Lord hath done to him.*

1. Some read, the Lord will doe to thee: *Lat.* but that is not agreeable to the originall, which hath *li, to him.* 2. Some read, the Lord hath done to himselfe, that is, hath disposed of his counsell, as he purposed and determined. *Iun.* 3. Some referre it vnto Saul, that the Lord hath done to him: *Borr.* but thoroughout he speaketh vnto Saul in the second person. 4. Therefore it is better referred vnto Dauid, that the Lord hath done to him, as he promised: so the *Chald.* *B. Genevens.* *Ioseph.* and so the next words doe helpe to expound these: he hath rent the kingdome from thee, and giuen it vnto Dauid: the kingdome is said to be rent, because the whole was not taken at once from Sauls posteritie, a part was a while held by Ishbosheth: *Mar.* but this seemeth to be somewhat curious: for the Lord had giuen the whole kingdome to Dauid, and so rent, that is, taken the whole from Saul.

11. Quest.

11. *Quest. Of the meaning of these words: To morrow thou, and thy sonnes shall be with me.*

1. Some take it, as though the deuill, counterfeiting Samuels person, should say, that Saul should be with him, that is, in the state of grace, and the fauour of God, but that Satan herein lied vnto him. *Ofand.* But as the rest of this heauie declaration fell out to be true, that Saul should be deliuered into the hands of the Philistins, so it is like, that the rest also should be true, and the euent indeede was answerable: both Saul and his sonnes were slaine the next day. 2. *D. Kimhi* with other Rabbins thinke, that this is to be vnderstood of the happie estate, wherein Saul should be: and that herein nothing was vttered but truth: for they hold, that Saul dying for his countrey, and not giuing ouer the defense of Israel, though he looked for present death, died in the fauour of God: *Iosephus* also commendeth Saul as a worthie man, that died for his countrey. But, this resolution in Saul to die for his countrey, was onely a ciuill vertue: it was farre from pietie: like vnto the fortitude of the heathen, as of the *Decij, Curtij*, among the Romanes, that died for their countrey: and it was Gods iustice rather that forced him to this battell, then his owne will and resolution to defend his countrey. *Borr.* Beside, seeing Saul killing himselfe, died without repentance, ending his daies in despaire, how could he die in the fauour and grace of God. *Mar.* But we will not precipitate our sentence concerning his euerlasting reprobation, though he were reiected from the kingdome, leauing him to the iudgement of the Lord. *Borr.*

12. *Quest. Whether it were Samuel in deede that appeared vnto Saul.*

1. This could not be Samuel in his owne person, both bodie and soule: for to raise againe the dead, is the worke onely of God: diuers haue beene raised from the dead: we read of three raised in the old Testament: the widowes sonne by *Elias*, and two by *Elizeus*, one when he was aliue, the other by touching his bodie, when he was dead: fise were raised in the Gospel, three by our Sauour, the rulers daughter, the widowes sonne, and *Lazarus*: and two by the Apostles, *Dor-*

cas by Peter, and Eutyches by Paul. But these miracles were wrought for the confirmation of the truth: this miracle if Samuel had beene raised; had beene for the countenancing of forcerie and lies: the deuill could not raise Samuel himselfe: and God for the reason aforesaid, would not permit Satan to doe it.

2. Some therefore thinke, that it was the bodie of Samuel, as *Bergensf.* saith. But the bodie beeing dead, hath no actiuitie, and is vnapt to be vsed as an instrument of action: neither doth it suffice to say, that Sathan might giue action and motion to the bodie: for Satan can make illusions, and counterfeit any shape of himselfe, so that he needed not to haue assumed a bodie.

3. Some doe thinke it was the very soule of Samuel, as *Iustinus Martyr*, but vnto him I oppose *Tertullian*, who thinketh, *lib. de anima*. that the Deuill deluded both the woman, and Saul, abusing his eies, and het eares. *Augustine*, though sometime he seemeth to doubt, whether it were Samuel, or onely *phantasma*, a phantastical image or apparition of Samuel: *ad Simplic. lib. 2. yet, lib. 2. de doctr. Christian.* he defendeth and prooueth, that it was *imago sacrilegio excitata*, an image raised by sacriledge. That it was the soule of Samuel, these two reasons are produced to prooue: 1. because thoroughout this storie, he is called Samuel: 2. because that which is here foretold, fell out accordingly. *Ans.* 1. The Scripture calleth things as they appeare, and as they are taken: as Pharaoh is said in his dreame to haue seene seauen kine, and seauen eares of corne, Gen. 41. because they so appeared: so in this place this apparition is called Samuel, because it seemed so to be, and Saul tooke it to be Samuel. 2. God suffereth the Deuill sometime to speake the truth, and may reueale some things vnto him, as he did to Balaam, for such ende, as the Lord seeth best, for the setting forth of his glorie. *Borr.*

4. Wherefore the sounder opinion is, that this was not Samuels soule, but a counterfeit representation of him: as may appeare by these reasons. 1. Satan hath no power ouer the spirits of the righteous, neither can their spirits be fetched by enchantments: for then he would abuse the soules of the dead at his pleasure, to deceiue the liuing. Whereas it will be

answered, that Samuel preuented the witches enchantment, and came before at Gods appointment: this is contrarie to the whole narration; for this Samuel appeared not, till Saul came to the witches house; and Saul had set the witch a worke. 2. It is saide before, that God answered not Saul by Prophets: therefore he by whome Saul now receiueth answer was no Prophet. 3. If God had sent vp Samuel, the dead, to instruct the liuing, why is this reason giuen of the deniall of the rich mans request, to haue one sent from the dead: because if they would not heare Moses and the Prophets, neither would they beleue, if one were raised from the dead, Luk. 16. in so doing the Lord should seeme to goe against his owne order. 4. True Samuel would not haue suffered himselfe to be adored: sic Mart. Barr. Osiand. Pellican. Vatab. and this is the sentence of *Augustine* in this place: *Indignum esse facinus, si secundum verba historia commode- tur assensus*, it is an vnworthie act, if one presse the meaning of the storie according to the words: and this is cited in the decrees, *Caus. 26. qm. 5. c. 14.* Wherefore this place is friuolously alleadged by the Romanists, to prooue *Limbus patrum*, or Purgatorie: that the soules of the Fathers before Christ were in a dungeon of darkenes in the earth, expecting the comming of Christ: or that the soules of the faithfull now goe to a certaine place of Purgatorie vnder the earth: for this counterfeit Samuel, that seemed to ascend out of the earth, which was not the soule of Samuel; but the deuill in his likenes, prooueth no such thing. This question is handled more at large in Hexapla vpon the 7. chap. of Exodus, whether I referre the Reader.

Contr. Against
Limbus patrum.

13. Quest. Of the nature of spirits.

Now vpon this occasion, that mention is here made of the witches *obb*, or familiar spirit, certain necessarie questions doe here offer themselues briefly to be touched: first, of the nature of spirits, secondly of their knowledge, thirdly of their power, fourthly whether it be lawfull at any time for Christians to vse the ministerie and helpe of such spirits.

First, concerning the nature of spirits, called deuills, there are diuers opinions. 1. This opinion is ascribed to the Peripatetikes,

patetikes, that there are no deuills, or spirits, and that these straunge things, which seeme to be miraculous in the world, are done by the secret and straunge operation of nature, as the loadstone draweth the yron, as also by the phantasie of man, which is very strong: and by the temperature, and constitution of the bodie: as it is written of *Vespasian*, that he healed a blind man with his spittle, and cured a lame man by touching his foote.

CONTRA. 1. It will be confessed, that many things vnwoonted are caused by such meanes: but there are miraculous and extraordinary workes, which are about the course or strength of nature: as for images to speake, to goe invisible, for vnlearned men to speake Hebrew, Greeke, Latine, and languages which they neuer learned, to stirre things which are a great way off, & such like: of these no naturall reason can be giuen. 2. Sorcerers and Magicians doe vse words, and spells, and charmes, wherein there is no force or power to worke naturally. 3. This opinion the Sadduces held, that there were no Angels or spirits: and it is contrarie to the Scriptures, which witnesseth both of the good spirits and elect Angels, and of the reprobate and euill spirits, which we call deuills. As a lying spirit was in the mouths of Baals false prophets, 1. king. 22. Satan stirred vp Dauid to number the people, 1. Chron. 21. 1. Satan afflicted Iob, and tempted our Sauour Christ.

2. The opinion of some was, that mens soules are turned into spirits, the soules of good men into good spirits, and of euill men into euill spirits.

Contr. But seeing the soules of men and spirits are of a diuers kind and nature, it is no more possible for them to be changed one into an other, then for any other kind of liuing creature to be chaunged and altered into an other kind: and if this should be so, then the soules of men should neuer be reunited to their bodies: which were an impious thing once to thinke or conceiue.

3. The Platonists doe imagine, that there are some fierie, some aerie, some watrie spirits, some of a terrene nature: and doe ascribe certaine materiall bodies vnto the spirits. *CONTRA.* 1. If spirits had bodies, they must be either of a celestiall, or of an elementarie constitution: if any of these, then they should haue either a circular motion as the heauens haue, or an elementarie

mentarie motion, to ascend, or descend, as the elements doe: but none of these are naturally incident to the spirits. 2. But we neede no further reason to conuince this error, seeing the Scriptures giue testimonie hereunto that the Deuills are spirits, without flesh and bone, as our Sauour saith, Luk. 24. 39. and in the Gospel, the Deuill is called an vnclane spirit, Math. 12. 43. & how could a legion, that is, diuers thousands of deuills be thrust together into one bad man, Mark. 5. 9. if they had materiall bodies, and corporall substances. Thus it appeareth, that there are euill spirits, which wander vp and downe in the world: and that they are immateriall, and altogether of a spirituall nature. 3. Lastly, of spirits there are foure kinds: 1. God is an infinite spirit: 2. the Angels good and bad are spirits: 3. there are the soules and spirits of men: 4. there are also the spirits of bruit beasts. These kinds may be thus distinguished: spirits are either of an infinite and incomprehensible nature, as God onely: or of a finite: which are either immortall spirits, and the same either made to cohabite with bodies, as the soules and spirits of men: or are spirits seperate from bodies, either good, which are the elect Angels, or euill, which are the deuills: or they are mortall, as the spirits of bruit beasts.

14. Quest. Of the knowledge of Denills.

1. That spirits haue a very acute and subtile knowledge, and great insight in things to come, it is euident, seeing that wise and prudent men skilfull in naturall obseruations, can foretell of many things, as of Eclipses, of raine, and such like: yea, the vnreasonable creatures both birds and beasts, by a naturall instinct, haue a sense of the externall accidents in the aire, before they come: much more haue the spirits more certaine coniectures of many things to come: which knowledge of theirs, is diuersly helped: 1. by their subtile and spirituall nature: 2. their long experience, and continuance: 3. their agilitie of nature, which can in a moment passe from place to place: as *August. lib. de Genes. ad liter.* reporteth of a man that was strangely taken, who refusing to take any sustenance, but at a certaine priests hand, who dwelt fise miles of, could tell beeing absent, when he came forth of his doores, where

where he was, how neere the house: this was done by the agilitie of spirits: like as if a watchman should a farre off discover a band of souldiers comming, and giue notice thereof.

4. The deuill may foretell such things, which the Lord by his ministerie intendeth to doe: as he punished the Egyptians by his euill angels: and Satan was here the minister of this iudgement decreed against Saul. 5. The spirits beeing placed in the aire (as the deuill is called the prince that ruleth in the aire, Eph. 2. 2.) from thence, as from a watch tower, can more easily see and discerne, the causes of such euents, which happen in the earth. 6. By the writings of the Prophets he vnderstandeth many things: as *Augustine* thinketh, that *Trismegistus* foretelling vnto *Asclepius* the ruine and ouerthrow of Idols, might take that light from the predictions of the Prophets. 7. Satan doth foresee many things by the effects: as when he seeth a man full of good workes, and giuen to deuotion and praier, he can thinke none other, but that such an one is in Gods fauour: *Martyr*. likewise by the contrarie, when he seeth one giuen ouer to all wickednes, he knoweth that Gods iudgements hang ouer his head, as here they did ouer Saul. And therefore it neede not seeme straunge, that the deuill did foretell of his ende. *Augustine* here saith, *quasi magnum sit diabolo ante occasum mortem corporis praevidere, cum signa quadam soleant apparere morituris, quibus Dei protectio amota videatur*: As though it were a great matter, for the deuill to foresee ones death before it fall, seeing that they which so die, doe themselues perceiue some signes, that the protection of God is remooued: As Saul gathered by euident arguments, that the Lord had forsaken him: how then could it be hid from Satan?

edited by Gr. at.
c. 26. qu. 5. c. 14.

15. Quest. *What things the Denill is ignorant of.*

There are fowre kind of things, which Satan hath no knowledge of. 1. He knoweth not things to come, but by coniectures, and the same vncertaine: God onely seeth things to come, as present: for seeing God doth whatioeuer pleaseth him in heauen & in earth, he can not be ignorant of any of his works: spirits know things to come onely by signes & coniectures. And Satan is deceiued often in his predictions: 1. either because

because the signes, which he coniectureth by, are vncerten by themselues, as are the signes and prognostications of weather, and such like: 2. or for that God interposeth himselfe, and worketh beyond the naturall and ordinarie course, as when the fire in the fornace had no power to burne the three children: 3. sometime the condition is secret of such things, as are prophesied to come to passe: as when Ionas preached, that within fourtie daies Niniueh should be destroyed, vnlesse they repented: 4. the Lord many times either blindeth Satan, that he can not vse the subtiltie of his owne nature, or bindeth his power, that he can not doe what he would. Then it appeareth, that there is great difference betweene the certentie of Angelical, and diabolical predictions: 1. good Angels are more acquainted with Gods will, then Satan is: 2. they are holy spirits, not lead with ambition, enuie, malice, as Satan is, and therefore their knowledge is not obscured or ouercast, with such turbulent affections, as Satans is: 3. they referre all to Gods will, and therefore are not letted, or hindred by the Lord, as Satan is, who aimeth alwaies at a wicked ende.

How the deuill
knoweth things
to come.

2. Secondly, Satan is ignorant of the mysteries and secrets of Gods counsell: as he was doubtfull concerning Christ, whether he were very God in the flesh: and therefore he speaketh vnto Christ in an ambiguous tearme, when he tempted him: *If thou be the sonne of God*: he saw many euident arguments of the diuine power of Christ, and confessed him to be the sonne of God: but he was not certain thereof, for then he would not haue stirred vp Iudas to betray Christ, and the Scribes and Pharisees to haue put him to death, if he had knowne that by his death, Christ should haue overcome him, that had power of death, that is the deuill, Hebr. 2. 14. for as the Apostle saith, *had they knowne, they neuer would haue crucified the Lord of glorie*, 1. Cor. 2. 8. which may as well be vnderstood of Satan himselfe, as of those which were his ministers and instruments. The good Angels themselues did not fully comprehend the myserie of the incarnation of the Sonne of God, and of our redemption by him, vntill they sawe the same accomplished: as S. Paul saith, *To the intent, that vnto principalities and powers in heavenly places might be made knowne by the Church the manifold wisdom of God*, Eph. 3.

Satan did not
know certainly,
that Christ was
God in the
flesh.

10. much more therefore was this myserie kept hid and secret from Satan.

3. Satan knoweth not what is in the heart of man, but onely by coniectures and signes: directly he neither knoweth the will, nor the vnderstanding or iudgement of man: two waies he soundeth mans heart: either by the precedent causes, the obiects offered outwardly, as when Dauid espied Bersabe, or by the inward imagination or phantasie: yet he is not certaine whether the will shall apprehende such obiects or not: or els he gesseth by the outward signes and impressions of the affections in the bodie: as loue, anger, rage, care, and such like, doe discouer themselues in the countenance, and other parts of the bodie: but where such impressions are not, as wise men can bridle and conceale their affections, there Satan faileth in his coniecture. Further, the Scripture speaketh evidently, that God onely is the knower of the heart: *Thou onely knowest the hearts of all the children of men*, 1. king. 8. 39. And the Apostle saith, *Who knoweth the things of a man, sauing the spirit of man which is in him*, 1. Cor. 2. 11. Mans heart is knowne to none, but vnto God, and himselfe: but more vnto God, then vnto man himselfe: for both God seeth aforehand, what thoughts are like to rise in mans heart, which man knoweth not himselfe, as Psalm. 139. 2. *Thou vnderstandest my thoughts a farre off*: and God is greater then a mans heart, that a man can not thinke what he would in good things, but as the Lord inspireth him. Further, if Satan did know mans heart, then would he be more busie in his temptations, and mote dangerous. This also is the preheminance which the spirit of God hath beyond the euill spirit: *He that searcheth the heart knoweth what is the meaning of the spirit*. Rom. 8. 27.

4. The fourth thing, which Satan is ignorant of, is of the graces of regeneration, the consolation of the spirit, the operation of a true and liuely faith: the Deuill hath a kinde of superficiall beleefe, as *Saint Iames* saith, *That the Deuills beleene and tremble*, Iam. 2. he hath an historicall faith to beleue the Scriptures to be true, and that the incarnation, passion, resurrection of Christ, were so done and fulfilled, as they are in Scripture declared: but none of these he beleeueth to

his

his comfort : neither can he comprehend them, as the faithfull doe : so that herein euery faithfull man hath more knowledge by the sense and experience of faith, then Satan hath.

16. *Quest. Of the power of spirits, what they are able to doe by their spirituall nature, and what not.*

1. Here the power of spirits is to be distinguished : for there is in them a threefold power to be considered ; a naturall power, which they haue by their creation, as they are spirits ; a limited power, restrained by God ; and their power augmented and enlarged from God, for some speciall seruice, wherein it pleaseth the Lord to vse their ministerie. The Deuill, by whome the sorcerers of Egypt wrought, could by his naturall power, produce the similitude and likenesse of serpents : but that power was restrained, when they assaied likewise to counterfeit lice : his power was augmented, when he was suffered to execute his malice vpon Iob : for *Augustines* distinction is here to be held, that the Deuill otherwise afflicteth the godly, and otherwise punisheth the wicked : *In filijs dissidentie, tanquam in proprijs mancipijs operatur* : he worketh in the children of disobedience, as in his owne vessels : but he hath no power vpon the righteous, vnlesse it be giuen him : *sicut homo de pecore suo facit, quod vult, de alieno pecore vt faciat, expectat sibi dari potestatem, ab eo cuius est: ibi potestas, qua fuerat, prohibetur, hic, qua non fuerat, tribuitur* : as a man may doe with his owne beast what he will, but with an other mans he can doe nothing without leaue of the owner : there the power which was restrained, here the power, which was not is attributed. *Aug. in Psal. 77.* Here now the question is onely of the naturall power of Satan, as he is a spirit.

2. Now concerning this power, some doe extenuate it too much, thinking that neither the spirits, nor those which worke by spirits can doe any thing : but that men are onely by them deluded and deceiued : for Nero, and Iulian, which were Emperours, and sought to suppress the Christian faith, did confederate themselues with sorcerers and

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Magicians, and yet they could effect nothing by them: yet it had bene much for the aduantage of Satans kingdome, to haue aided such speciall instruments, what he could.

Contra. 1. That the spirits are able to worke straunge things it appeareth diuersly, both by the diuine lawes, made against them, that they should not suffer a witch to liue, Exod. 22. Leuit. 20. Deut. 18. and by the humane lawes of the Imperiall and other states: which lawes should not haue been made, if such were thought to be able to doe nothing: further, in the storie of Iob it is euident, that the deuill brought downe fire from heauen, and raised the winds: in the Gospel, the spirits that possessed the bodies of men, did torment the, and cast them sometime into the water, sometime into the fire. Beside, in the Ethnike stories it is recorded, that Tuccia vestal virgine did carrie water in a siue, and Claudia drew a shippe that sticke in the sand, that could not be remooued by any humane force: *Plinie* writeth how the oliue groue of *Vellius Marcellus* was remooued: to denie that these things were done, it would be thought too great boldnes. *Mart.*

2. But touching the examples of Nero and Iulian, who effected little by art Magicke, the cause was not in their want of power, but for that God restrained their power, that Satan did not what he would. *Martyr.*

3. Some doe ascribe too much vnto the power of spirits: as that they can *excitare tempestates*, raise tempests: as we read, how the deuill brought downe lightening, and raised the winds, Iob 1. and in Norway, there are certaine called *Lapones*, that haue three knots in their beards, who if they loose one of them, then there followeth a great tempest in the Sea, if the second, then the tempest is encreased, if the third, then the storme rageth, and riseth as though heauen & earth would goe together: this is the opinion of *Peter Martyr*, therein consenting with *Augustine*: the reason of his opinion is, because, as he thinketh, the deuill can bring and put together the causes, & beginnings, and seede as it were of things: and so his opinion is, that those serpents which the Egyptian forcerers made to appeare, were true serpents, which the deuill brought forth, beeing not ignorant of what seede and beginnings serpents were made. *Contra.* 1. The Scripture ascribeth the power of raine, lightening, and winds, onely vn-

to God, Jerem. 10. 13: He causeth the cloudes to ascend from the endes of the earth: he turneth lightening to raine, and bringeth forth the winde out of his treasures: by these workes of power, the Prophet concludeth, that the Lord was God, and that the gods of the heathen (which were the Deuills, whome they worshipped in their idols) could doe no such thing.

Augustine is of that opinion, that Satan brought downe fire from heauen, Iob 1. but both the text it selfe is against him, which calleth it the fire of God: it was done then by the power of God: and against Augustines priuate opinion, I can oppose the determination of an whole Synod: *Si quis credit diabolum sua potestate posse excitare tempestates, fulgura, &c. anathema sit: Let him be accursed, that thinketh the Deuill can raise tempests, lightning, &c. of his owne power.*

Bracewell, 1. c. 8.

3. If the Deuill can make serpents, or bring forth any true liuing creature, because he can put together the seedes, and beginnings of things, then why may he not as well helpe the generation of man, and procreate children by humane seede, which were absurd to imagine: as for those serpents, that they were no true serpents, but in appearance onely, I haue shewed elsewhere, in the questions vpon the 7. chap. of Exodus. 4. But thus much further I conceiue of the power of spirits in the disposing of the weather: that although they cannot raise vapours or exhalations, whereof the winds, and raine, and other meteors are engendred, at their pleasure; yet when this preparation is made by nature, and such things are already in being, that Satan can transport the raines, winds, lightning, from one corner to an other: and this is all he can doe for that matter, as I haue shewed in the place before cited.

4. Now then, keeping the meane way betweene both, though Satan be neither so impotent and void of power, as some thinke, nor yet so potent, as some others imagine, yet many straunge things he is able to doe. 1. The Deuill can moue or transport from place to place, and that very speedily, and with great agilitie: for if the spirit of man, hath that power to moue and stirre the bodie, the like power can not be denied vnto spirits of a more powerfull nature: the Scripture also giueth euidence for this, that Sathan transported the bodie of Christ: it pleased our Sauour to giue the tempter that aduantage, and to ycild him so farre to be caried of him,

that he might confound him in his owne deuise, and slay him with his owne weapon, as Dauid killed Goliath: so we heard before how *Claudia* by a diabolicall power remooued a ship: so Satan vseth to transport Magicians and sorcerers, and to cause them to ride in the aire: as *Simon Magus*, as Ecclesiasticall stories make mention, could glide in the aire.

The deuill can
not assume
dead mens bo-
dies.

2. Satan can vse creatures as his instruments, whether they be liuing, or voide of life, as he spake out of the serpent vnto Eue: and he caused the image of fortune among the Romanes to speake, or he rather spake out of that image. But it is a question, whether he can vse the bodies of dead men, as his instruments, and take and assume them out of their graues: which is rather to be thought that he can not doe: both because the carcases of dead men falling to corruption, are more vnfit for any such motion, then dead instruments that neuer had life: and for that this is set forth as a peculiar worke of Gods power, in raising the bodies of certaine dead out of their graues, to be a testimonie of the resurrection of Christ. *Matth. 27. 53.*

3. The Deuill notwithstanding may assume vnto himselfe the likenes of any bodie, either of the liuing or the dead: which yet is no true bodie, but onely in outward shape and appearance: for like as in the cloudes, there are often naturall impressions shewing the similitude of diuers shapes, as of men fighting in the aire, and such like, so we conceiue that Satan by disposing and gathering the aire together, can make a representation of colours and of shapes: as is euident he did, in the apparition of Samuel. But whereas *Peter Martyr* equally attributeth this power to spirits both good and bad, to assume true bodies, which may be handled and felt, therein I can not subscribe vnto him: that the good Angels haue appeared in true sensible bodies, it is euident both by their eating, as the three Angels that came to Abraham, and by the walking of their feete, *Gen. 19. 2.* But these bodies they assumed not by their owne Angelical power, but the Lord the creator so disposing, that they might take such bodies; during such seruice and ministerie, and afterward lay them downe againe. But we neuer found in Scripture, that euill spirits appeared with true reall bodies, but onely in

Euill spirits ne-
uer appeare
with true bo-
dies.

and to be heard as small and blew voices, as *Matth. 26. 64.*

outward shew: and therefore the Apostles, when they saw our Saviour Christ walking vpon the waters, suspected that it was *phantasma*, a phantasmie, Mark. 6.50. that is, a spirit appearing with a phantasticall bodie: our Saviour also confirmeth as much himselfe, saying to his disciples, who supposed him to be a spirit: *Handle me and see me, for a spirit hath not flesh and bones, as ye see me haue*, Luk. 24.37. he meaneth an euill spirit, such as they were afraide of: this had bene no good argument to satisfie the Apostles, if euill and wicked spirits could assume true bodies, that might be felt and handled.

4. The Deuill can diuersly delude and deceiue the senses, either the outward with imagined shewes, or the inward, with phantasticall imaginations: those by day by visions, the other by night in dreames, casting them asleepe, whome he seeketh to seduce and deceiue. He can deceiue the sense with false and vaine illusions diuers waies: sometime by agilitie and quicknes of motion, as by this trickie iuglers seeme to doe strange feates: sometime he vseth naturall helpes, as there be certaine mettalls and perfumes, which beeing burned, will make all the chamber seeme as though it were full of serpents: as he can cast a myst in the aire, and make a thing inuisible, by thickening and darkening of the *medium*, as it is called, as *Plato* writeth of *Gyges*, and *Virgil* of *Aeneas*, that they went inuisible: and sometime he can vitiare and corrupt the organe of sight the eye, by tempering the humours in such sort, as things shall appeare like as the humour is: as when all appeareth outwardly like blood, when some bloodie humour is mixed with the sight: like as they which are sicke of choler, the tongue beeing infected with that bitter humour, imagine whatsoeuer it tasteth, likewise to be bitter. By these and other such sleights Satan can play the counterfeite, and so deceiue and beguile the sense. Such kinde of couzenage was that, whereof *Philostratus* writeth in the life of *Apollonius Tyaneus*, that a certaine young man was enamoured with a faire rich woman, the mariage feast was prepared, which seemed to be set forth with vessells of gold and siluer: but *Apollonius* desired her to be one of the spirits, called *Lamia*, and presently all that shewe

How the deuill
can delude the
sense.

of siluer and gold was turned to coales. The like hereunto was that, which is mentioned in the *Arauscan* counsell, of certaine women that imagined they roade vpon beasts in the night, with *Diana* the Pagane goddesse, or *Herodias*, beeing accompanied with great troupes: of which vaine apparitions, the Counsell giueth this sentence, *Satanus, qui se transfigurat in angelum lucis, transformat se in diuersarum personarum species, & mentem quam captivam tenet, in somnis deludit*. Satan, which can transforme himselfe into an Angel of light, doth transforme himselfe into the likenes of diuers persons, and deceiue the minde, which he holdeth captiue with dreames. The same opinion is to be held of the spirits called *Incubi*, and *succubi*, some shewing themselues like women, some like men: for the deuill deceiue his clients in their dreames, with such sights, as though they were set at hankets, and had reall fruition of carnall pleasure. Thus it is not impossible for the deuill to transport men into woods, and solitarie places, and to shew them strange sights, as of some frying in the flames of Purgatorie, and such like, to nusse people in ignorance and superstition.

17. Quest. That all confederacie with spirits, is vnlawfull, and abominable.

1. Here a distinction is necessarie: the ministerie of spirits is vsed, either by authoritie and commandement from God; as our Sauour, and his Apostles by the spirit of God did cast out deuills: or els by compact and agreement made with them, which is altogether vnlawfull; for that were to fall from God vnto the deuill. 2. And whereas the spirits seeme to be delighted with hearbs, and to be called by certaine rites and ceremonies, that is done but to collude with, and to deceiue men: there is no power in such hearbs, ceremonies, and charmes, but all dependeth vpon the couenant and confederacie, which they haue made with their clients. Like as the Lord hath appointed certaine holy rites and Sacraments; as signes of the couenant betweene him and his people: which outward signes haue no actiuitie or working power of themselues, but from the couenant; whereof they are signes. So Satan, who would herein imitate God, seemeth to be affected with those superstitious signes, but it is the deuillish coue-

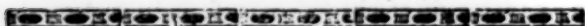
couenant, that bindeth him vnto his ministers, and yet no longer then he will himselfe.

3. Now concerning Exorcists, which tooke vpon them to *Of Exorcists* adjure and cast out deuills, this gift and function was of three sorts: 1. one was lawfull and intituted of Christ, hauing both the name and the thing, which was in vse in the Apostles time, and continued some time after in the primitiue Church, so long as the gift of miracles was in vse, and thought by the Lord to be needfull for the planting of his Church. 2. Another kind of Exorcists hath the name, but not the thing, such as yet are called in Poperie: which is a vaine title, that miraculous gift of adjuring and expelling spirits beeing ceased. 3. There was a third sort of Exorcists, which was among the Iewes before the coming of Christ, and in his time, whereof our Sauour speaketh, Matth. 12.27. *If I through Beelzebub cast out deuills, by whome doe your children cast them out?* it seemeth that they vsed in the name of God to cast out deuills, as the sonnes of Sceva a Iew assaied to doe, Act. 19. which miraculous worke it pleased God, should take place among his people, to helpe their weaknes and infirmitie vntill the coming of the Messiah: as we read of a greater miracle which continued till Christs time, of the descending of an Angel at certaine times into the poole of Bethesda, Joh. 5. And this sort of Exorcists, remained still among the Iewes, as *Iosephus* maketh mention of one Eleazar, who in the presence of *Vespasian* and his sonnes, cast a deuill out of a man, and this he testifieth, that he himselfe saw: *lib. 8. antiquit.* yet this their exorcising was not lawfull, they abused thereunto the name of God: though the Lord thought good for the manifesting of his power among the Gentiles, that in his name such things should be done.

4. But now to vse any enchantment to preuent witcherie, as many things are commonly receiued and prescribed, whereof there is no reason to be giuen, to helpe both men and cattell so bewitched, it is altogether held to be vnlawfull: many doe vse spells, and charmes, & other obseruations, to cure diseases, and to finde out witchcraft: which *Iosephus* thinketh in the place before cited, to haue been found out by Salomon for the benefit of men: to the which it may be answered, that if such things were found out by Salomon, which

It is not lawfull to vse charmes.

uncertaine, either it was after his fall, when his wisdome was corrupted and prophaned, or the Lord suffered such things to be for the hardnes of the peoples hearts, and to succour their weaknes. But now we haue a rule, *This kind goeth not out, but by fasting and prayer*, Marth. 19. 21. Spirituall enemies can not be expelled, but by spirituall enemies, *sic fore Martyr.*



C H A P. XXIX.

1. Quest. v. 6. *How Achish came to knowledge of Iehouah, by whome he sweareth.*

1. **I**T is like that in the countrey of the Philistins where Abraham and Isaak sometime had sojourned, and Melchisedek had dwelt not farre off, that they had learned somewhat from them concerning the knowledge of the true God, and of his waies: *Mart. Borr.* as likewise most of all Dauid hauing a good while conuersed among them, and vsing much the name of Iehouah in their hearing, might bring them to haue some tast and fauour of that name. *Pellican.* 2. But it will be objected, that the name *Iehouah* was not knowne in Abrahams time, because the Lord saith, *I appeared vnto Abraham, to Izhak, and to Iaakob, by my name Almighty, but by my name Iehouah was I not knowne vnto them*, Exod. 6. 3. But these words are so to be taken, not that the name it selfe was not then vsed, for Abraham directly calleth him the *Lord Iehouah*, Gen. 15. 8. but it is so saide, in respect of the effects: that whereas *Iehouah*, and likewise *Ehiab*, comming of the same roote, and signifie existence or beeing: God yet had not shewed himselfe, by causing his promises to be accomplished, and so to haue a beeing. *Mar.* 3. The Gentiles then had an obscure and dimme knowledge of the true God: but it proceeded from the light of nature, it was not of faith: againe, they were without any knowledge at all of the Messiah, who the faithfull Iewes looked vnto: & beside, though they knew God, they did not worship him as God, but worshipped Idols beside, gods of their owne making. *Mart. Borr.*

2. Quest.

2. Quest. v. 8. *Whether Dauid dissembled in seeming
to be unwilling to be sent backe from
the Kings seruice.*

1. Some thinke, that as Dauids flying vnto Achish was lawfull, and done not without the Lords direction: so that Dauid herein, purposing to ioyne with Achish dissembled not at all, yet relying here vpon the direction of Gods spirit, not to proceede to ioyne in battell against Israel, vnlesse it should so seeme good vnto the Lord. *Borr. Contra.* 1. What is to be thought of Dauids rescuing himselfe with Achish from Saul, is shewed before, c. 27. qu. 1. and to thinke that Dauid had any such cogitation to fight with Achish against his people, is to make him an apparent transgressour of the lawes of God, which did forbid all kinde of confederacie with the vncircumcised nations: for if Iehoshaphat were reprooued for ioyning with idolatrous Ahaziah, onely to make shippes to goe to Tathish, 2. Chron. 20. 37. much more vnlawfull was it to ioyne with such against the people of God. Neither would it haue helped Dauid, to depend for this seruice vpon Gods will: for seeing he was anointed king, to this ende, that by his hand the Lord would deliuer Israel out of the hands of their enemies, 2. Sam. 3. 18. he could not make any question, but that this seruice against his countrey and people, was displeasing vnto God.

2. Some confesse that Dauid herein dissembled, & spake otherwise then he thought, but excuse this his dissimulation by his present necessitie. *Osland. Contra.* Although necessitie doe helpe to extenuate a fault, yet it doth not iustifie it: it was a lesse oversight, that Dauid beeing forced by necessitie, to retaine the kings fauour, thus spake; yet it altogether excuseth him not.

3. Therefore we need not be so scrupulous, to yeild some infirmitie to haue beene in the Sairits, where the Scripture hath set it downe so plainely: for Dauid in pretending that he desired to goe and fight against the kings enemies, therein apparently speaketh against his owne minde and affection, who was glad of that opportunitie giuen him to be rid of the kings seruice, and he evidently flattereth, and gloseth with the king. *Martyr.*

4. And that Dauids flatterie may further appeare: *Chrysostome*

Of flatterie and
the diuerse
kinds thereof.

Some obserueth two things in flatterie: when a man doth or saith any thing not comely, for some temporall benefit: so the thing is vnseemly which is committed, and the ende also not good: both these Dauid here offendeth in, for he speaketh against his conscience, and he intendeth therein a temporall benefit, that he might still retaine the grace and fauour of the king, whatsoeuer should happen. Now in respect of the ende and intention of flatterers, we may discern between Christian comitie and gentlenes, and carnall adulation and flatterie: *S. Paul* became all vnto all men, he seeked to please in things, not vncomely but indifferent, and he did it not for any temporal commoditie or aduantage to himselfe, but onely to winne them vnto Christ. Further, let it be considered, that there are two sorts of flatterers: some are palpable and grosse flatterers, that say and vsay, to please them, whome they flatter: if they say, nay, they likewise answer, Nay; if yea, then yea also: there is an other sort of flatterers, that pretend a kind of libertie, as though they seemed not to flatter: as here Dauid seeketh to please the king, by shewing his desire to the kings seruice, contrarie to the kings determination. *Mart.*

5. Some also thinke, that Dauid in deede desired to stay still in the campe, that he might certifie the Israelites of the counsells and intendements of the Philistims, and so they might auoid them: *L. Ben Gerson*. But this is not like: for neither could Dauid haue done this safely without danger: and beside, he should haue by this meanes cast himselfe into apparent danger: if the Philistims should ouercome, as they did, he was like to loose their fauour: if *Saul* and the Israelites, he and his also should haue gone to wracke.

3. Quest. v. 9. *Of Achish answer
to Dauid.*

1. In that Achish likeneth Dauid to an Angel of God, that is, as an excellent man sent of God: for *Angel* signifieth a messenger: we see that the heathen had some knowledge both of God, and of his spirits and messengers the Angels. As in this place Achish confesseth these three things: 1. that there is a Iehouah, that is, one almightie God, gouernour of the

the

the world: 2. that the same Iehouah is iust and vpright, and therefore loueth such, as are so: v. 6. 3. he acknowledgeth also that the blessed Angels were ministring spirits vnto this Iehouah. *Borr.* 2. He reporteth the words of the Princes of the Philistims, in better manner then they first spake them; neither doth he rehearse all their words, because he would not altogether discourage Dauid: teaching vs, that when we doe report a tale from an others mouth, we should make not the worst but the best of it. *Ofiand.*

4. Quest. v. 10. Of Dauids returne.

1. *Iosephus* thinketh that Achish sent backe Dauid to defend the borders of the Philistims, least the enemies should inuade the land, while they went against Israel, adding further, that this should be as acceptable a seruice vnto him, as if he went with him to battell. 2. But the true cause Achish openeth himselfe, saying, that he should take his masters seruants with him: suspecting that they would not be faithfull vnto him, that had left their master Saul. *Pellican.* 3. Thus wee see what was the issue of Dauids fleeing to the Philistims, they haue no confidence in him, but send him away, as a man not to be trusted. *Marr.* 4. But howsoever this returne of Dauid, was somewhat contumelious vnto him, yet Gods prouidence therein appeareth, that by this meanes delivereth Dauid from so great a straight, that he should not be forced to fight against his owne people. *Ofiand.*

C H A P. XXX.

I. Quest. v. 1. Of the Amalekites sacking and taking of Ziklag.

1. **B**Y this it appeareth what inconueniences followed vpon Sauls sparing of Amalek, contrarie to the commandement of God: who were reserved for a plague vnto Israel. *Bor.* 2. Beside, by this accident God chastiseth and corrects Dauid, if he had entertained any such thought, as to fight against Israel. *Ofiand.* 3. Yet so as the Lord remembreth his
mercies

metrie in iudgement, and so ouerruleth the Amalekites, as that they put none to the sword, but onely caried Dauids wiues away captiue, that they might be recouered againe aliue. *Mar.* 4. Gods prouidence also further sheweth it selfe toward Dauid: in that Achish did hasten him forward to goe away in the morning very earely: and by this meanes making hast, he came the sooner to Ziklag to pursue after the Amalekites: *Pellican.* and so the Lord calleth Dauid from an vniust quarrel against the people of God, to a iust battell against the Amalekites. *Mar.*

2. Quest. v. 3, 4. *Of the straites that Dauid was in.*

1. His owne people would haue stoned him: laying the cause vpon him, that they left their citie without defencie, to follow after him. So Dauid hath fowre kinde of enemies: Saul and his companie, the Philistims, the Amalekites, whom Dauid now pursueth, and which was most grieuous of all vnto him, his owne people and followers intended to stone him: wherein he was a figure of our Sauour Christ, who was hated of his owne people: as was Moses that faithfull seruant of God. Thus it pleased the Lord to trie Dauids patience, and now beeing as it were plunged in the depth of sorrow, it was a signe vnto him that his deliuerance was neere at hand. 2. Dauid weepeth together with the rest, and that excesssiuely, but they for their present losse, that their wiues and children were caried away: but Dauid further considered, that the Lord did chastise him for his sinne. 3. By this example of Dauid thus grievously weeping and lamenting, that opinion of the Stoikes is confuted, that would haue a wise man without all passion and affection, and not so much as to change his countenance. *Mart.*

3. Quest. v. 6. *Of these words, Dauid did comfort himselfe in his God: how the Lord is called his God.*

1. The Lord was God not onely of Dauid, but of all Israel, and not onely of Israel, but of the Gentiles also. But Dauid calleth

calleth him his God, because he had particular experience of the goodnes of God toward him: as all the seruants of God haue. *Mar.* So *S. Paul* saith, *I thanke my God*, Rom. 1.8. and speaking of Christ, he saith, *who hath loued me, and giuen himselfe for me*, Gal. 2.20. 2. In the Canticles the Church saith vnto and of Christ, *My well beloued*, as Christ calleth the Church, *My spouse, my lone*: whereupon *Bernard* noteth well, *Uniuersitatis Dominum, quadam sibi proprietate vendicat in dilectum*: shee challengeth the vniuersall Lord, by a certaine proprietie to be her beloued. And againe, *Mirum hoc videtur, sed verum, animam Deum videntem hand secus videre, quam si sola videatur à Deo*: this seemeth strange, and yet is true, that the soule seeth the all-seeing God, as though it alone were seene of God. *Serm. 69. in Cantic.* 3. This then maketh strongly against the opinion of the Romanists, who thinke it to be presumption for one to haue a particular confidence, and assurance in God.

Contrary, Of
particular assu-
rance.

4. Quest. v. 15. *Whether Dauid did well to vse the ministerie of the Egyptian seruant to betray his master.*

Herein Dauid did no more then he might lawfully: Dauid might vse the seruice of this Egyptian herein by a treble right: 1. he beeing an Egyptian, and no Amalekite, was, as it seemeth beeing a poore stranger, constrained to serue an hard seruice vnder an Amalekite: 2. beeing left of his master, he falleth into the hands of Dauid, and so by the law of battell, he is exempted from the seruice of his former master: *Borr.* 3. But Dauid had a more iust title to doe it: for seeing that the Amalekite his master had left this poore Egyptian beeing sicke, who might either haue perished with hunger, or be deuoured of the wild beasts, and Dauid succoured him, and receiued him beeing readie to die, by this meanes the Egyptian was more bound vnto Dauid who saued his life. And to this purpose certaine Imperiall lawes were made, *Servus in gravi morbo dimissus à Domino, liber esto, tum enim desertur, cum maxime inuandus esset*: a seruant beeing forsaken of his master in his grieuous sicknes, shall be free, for he is then giuen ouer, when he hath most neede of helpe. And againe,

*in ff. tit. l. qui sine
manu missus.
§. 1. leg. 11.*

fi

pro derelictis leg.
11.

si herus negauerit seruo suo alimenta, & alius suppetitet, sit occupantis: if the master denie food to his seruant, and an other supplie it, he shall belong to him that occupieth him. 4. Gods iustice also herein is made manifest vpon cruell and vnmercifull masters: for as the Amalekite regarded not the life of his seruant, which he might easily haue preserued, by putting him vpon some beast, especially seeing they were not puriued of their enemies: so by the intelligence giuen to Dauid by this seruant, his cruell master loofeth his life. *Mart.*

5. Quest. v. 17. *Whether Dauid did well in putting all the Amalekites to the sword.*

1. Seeing this warre was iust, both because by the oracle of God, Dauid was warranted to take it in hand: and his cause also was good, to rescue his wiues and children carried away, as Abraham in the like case recouered Lot, that was taken captiue, Gen. 14. Dauid therefore with whome he might lawfully warre, he might also lawfully kill. 2. But it will be objected, that the Amalekites dealt not so hardly with them: for they put not any to the sword in Ziklag. I answer, 1. that there was no resistance against the Amalekites, and therefore they had no cause to put any to the sword: 2. and in that they spared their wiues, they did it rather of a couetous mind, to haue them raunsomed, then of any mercifull inclination. 3. Dauid knew, that the Amalekites were of God appointed to destruction, as professed enemies to his people: and therefore he doubted not, but that he might execute the sentence of God vpon them. *Mart.*

6. Quest. v. 17. *How long the slaughter of the Amalekites continued.*

1. Some read, *Dauid smote them from the twilight vnto the euening*, (that is, of the next day) and *vnto their morrow*: that is, the morow after the two eueninges. *Vatablus* he thinketh, that the slaughter continued vntill the third day, and beganne vpon the euening, and so held out till the next euening, and so on vntill the morrow after these

two euening: but the promoun affix, *am*, being of the masculine gender plural, cannot be referred to *ghereb*, euening, being of the singular. 2. Some therefore doe read, that he smote them from the euening, vntill the euening of the next day: *L.* or from the twilight vnto the euening of the next day: *B. G.* so also *Pellican*. But it seemeth that Dauid came not vpon them in the night, because they were eating and drinking, and dauncing, but rather in the morning watch, as Saul came vpon the Ammonites, c. 11. 11. 3. A third interpretation there is, that Dauid smote them from the morning, vntill the euening, and so vntill the next day: so the *Septuag.* these doe beginne the time right, but they extend it too farre, vntill the next day: it is like that the night did breake off the pursuit, neither could Dauid and his men haue endured a whole day and night, without any intermission. 4. Wherefore the meaning rather is, that Dauid smote them from the twilight in the morning, vntill the euening of the same day: for *neoph.* signifieth the twilight either in the morning, or euening: but here rather of the morning, because an other word *ghereb*, is vsed to expresse the twilight of the euening. And *Iosephus* also so expoundeth, that the fight endured, *a prandio usque ad vesperam*, from dinner or eating time, vntill the euening. Now it is called, *the euening of their morrow*, not because the euening beginneth the next day, as *Osiand.* but in saying *their morrow*, he hath relation vnto the men, that it was the morrow after they set forth to follow the Amalekites.

Iun.

7. Quest. v. 20. Why it was lawfull for Dauid to carie away the carrell of the Amalekites, which was vnlawfull for Saul.

Saul was reprooued for sauing the best of the Amalekites cattell, and bringing of them away, c. 15: but it was lawfull for Dauid to doe so. 1. The reason is, because Saul had a speciall commandement to put euen the cattell to the sword, and therefore he sinned, because he disobeyed the Lords commandements: but Dauid hauing no such charge, therein offended not. *Mar.* 2. An other reason may be yeilded; because this pray which Dauid tooke from the Amalekites was not of their owne cattell, but such as they had taken before from other

ther

ther cities of Iudah beside Ziklag, and therefore David might lawfully recouer them. *Natab.* 3. Some thinke, that this difference betweene Saul and David herein, dependeth vpon the secret counsell of God, which can not be searched out: *Borr.* but I rather insist vpon the former reasons. 4. Now they diuided the whole pray into two parts, which consisted either of the cattell, which were taken from Ziklag, which are called his, that is, Dauids cattell, or of such cattell as the Amalekites had robbed and spoiled from other places: and this was driuen before the other, and they called it Dauids pray, not onely for that the praise of the victorie redoundeth to the captaine, *Marr.* but because David was the onely cause of this exploit, in consulting with God, by whose direction this enterprise was taken in hand, and by this meanes they make amends for their former ouersight, when in their heate they would haue risen against David. *Pellican.* And further it is called Dauids pray, because the other part of the spoile was to be restored to the inhabitants of Ziklag againe.

8. Quest. v. 23. *How David could call them brethren, which in the former verse are said to be wicked men.*

1. David calleth them brethren, either in respect of their nation, and countrey, being all of Israel, or because they were all of one profession and religion: and though they were now euill disposed, yet he perswaded himselfe, that they might come to be of a better minde: whereby we are taught not to be out of hope of any, but that they may be otherwise minded. *Mar.* 2. And by this friendly, and louing compellation, he insinuateth himselfe, that he might more easily winne them; vnto that which was honest and reasonable: *Osiand.* *Borr.* 3. Thus Stephen in the Acts, c. 7. 2. calleth the obstinate Iewes brethren. *Augustine* also according to the same example, nameth the *Madaurensians*, which yet were Idolaters, brethren. So *Cyprian*, cited by *August. lib. 3. contr. Parmenian. c. 2.* calleth certaine, (which by vsurie and extortion, had purchased their manners and farnes,) colleagues, and brethren; they did not so much consider, what they were in the present state, but what by Gods gract they might be:

Marr.

Mart. 4. Now as in Dauids companie, there were some bad minded men, so in the Church of God there are hypocrites and false brethren. *Ofiand.*

9. *Quest. v. 24.* Of the equitie of Dauids law, that in battell the pray should be equally diuided betwene those that goe downe to battell, and those that keepe the stuffe.

1. Dauid to this equall diuision perswadeth by two speciall reasons: both because the victorie was not achieved by their power or strength, but given them by God: and for that there was reason, seeing they did their seruice in keeping the stuffe, that they should take part of the spoile with the rest: for they also did warrefare in an other sort. *Iun.* 2. Further, the equitie of this law appeareth, by these reasons: 1. they were wearie, and could goe no further, their will was not wanting, but their abilitie: and therefore their willing minde was to be accepted according to that they had, not according to that they had not, as the Apostle saith, 2. Cor. 8. 12. that is, according to their power. 2. they all staied with the stuffe by a common consent of the rest, v. 22. *They made them to abide at the riner.* 3. they also did good seruice, in keeping the stuffe, which otherwise might haue been spoiled by some enemies, if they had not staied by it. 4. if the rest had bene ouercome, that went downe to battell, their danger should haue bene as great. *Mar.* 3. Beside herein Dauid had the example of Abraham, Gen. 14. who referued vnto Aner, Eshcol and Mamre their parts, though as may be gathered, they went not with Abraham to battell, but were onely confederates and assistants, Gen. 14. *Mar.* So likewise Moses diuided the spoile of the Madianites betwene the souldiers and the rest of the Congregation, Numb. 31. This law was onely reuiued by Dauid, and after this it continued in force; as it was practised, 2. Macchab. 8. 28. they diuided the spoile betwene the sicke, the fatherlesse, and widowes, and the rest among themselues, their wiues and children, *Iun.*

10. *Quest.*

10. Quest. *Whether David made an equall diuision betweene the one and the other.*

1. Some thinke, that an equall distribution was made after an Arithmetical proportion, that is, to euery one alike, not by a Geometrical, to euery one according to his seruice: because this victorie was obtained, not by humane strength and policie, but by the diuine assistance. *Contra.* But this was made as a law, not onely for that time, but to continue afterward, and therefore that was not the reason: and beside, it being enacted for a law, it was iust and reasonable: but to giue vnto all alike, were vniust: for in distributing of rewards, it is agreeable vnto iustice, that respect should be had vnto mens deserts. 2. Wherefore it is rather like, that David made a iust distribution to euery one according to the qualitie of his seruice: which may be made plaine by these reasons. 1. There went downe to battell foure hundred, there staid with the stuffe onely two hundred: an equall diuision therefore betweene them both had not bene iust. 2. In the president, which it seemeth David followed, namely, that of Moses in diuiding the spoiles of the Midianites, the like proportion was obserued: for although they which went not to battell, had part of the pray, yet the souldiers had the greatest part: for they beeing but 12. thousand, had the halfe part of the pray: and the rest of the Congregation, which amounted vnto 600. thousand, had the other. And againe, of the souldiers part there was taken but one of fise hundred both of the men and cattell to be giuen vnto the Priests, but out of the peoples part there was taken one out of fiftie: so it is euident, that the souldiers had a preheminance. *Genevens.* Wherefore although David thought it meete, that they which staid by the stuffe should haue part of the pray: yet it is like that David made such a distribution, as that euery man was rewarded according to his seruice. *Mar.*

11. Quest. *Why David sent part of the pray vnto the cities of Iudah.*

1. David had found entertainment among them of his tribe, there hiding himselfe, while Saul pursued him: and therefore David, to shew his thankfulness, sendeth them presents
this

this reason is touched afterward, v. 31. *Mar.* 2. Beside, they were his kinned and brethren, and therefore there was reason, why Dauid first should shew his kindnes toward them. *Off and.* 3. These cities of Iudah also had beene robbed and spoiled by the Amalekites, as the Egyptian told Dauid, v. 14. that they had roued vpon the coast of Iudah, and therefore Dauid thought it reasonable, that some restitution should be made vnto them of their losses. *Pelican.* 4. Beside, by this meanes Dauid prepared their hearts, and did insinuate himselfe into their affections: who afterward did faithfully take part with Dauid against the house of Saul, 2. Sam. 2. *Borr.* 5. *Iosephus* saith, that Dauid sent presents throughout all Iudah: but seeing the cities are by name expressed, whether Dauid sent gifts, there is small probabilitie of that assertion: especially seeing the two principall reasons before alleadged, of Dauids thankfulness to those places, where he had haunted, and of restitution to those cities, which had beene spoiled by the Amalekites, did not binde him to all the places of Iudah, but onely to some,

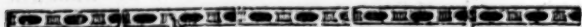
12. *Quest. 27. Whether Dauid sent to Bethel, or to the house of God, as the word signifieth.*

1. The most Interpreters, and all but *Iunius*, doe take Bethel here for a proper name, the *Septuag.* *Chald.* *Lat.* *Var.* with the rest. 2. But *Iunius* reads, the house of God, which seemeth to be the better reading for these reasons: 1. because Bethel is so taken twice before, c. 7. 16. and 10. 3. not for the citie so called, but for the house of God, the place where the Arke of God was at this time, which was Kiriathiearim, c. 7. 1. 2. it is said in the former v. that he sent of the pray to the Elders of Iudah: and *Iosephus*, onely maketh mention of the cities of Iudah, to whome Dauid sent: now Bethel was not in the tribe of Iudah, but in Ephraim, Iosh. 16. 2. whereas Kiriathiearim, called also *Kiriath-baal*, belonged vnto Iudah, Iosh. 15. 60. 3. most of the cities here rehearsed, were in the territorie of Iudah: as Iathir, Iosh. 15. 47. Eshtemoah, Iosh. 15. 49. the cities of the Ierahmeelites, c. 27. 10. the Kenites also dwelt with the children of Iudah, Iud. 1. 26. Hormah belonged to

Y I

Iudah,

Judah, Iud. 1. 17. and Hebron and Char-ashan was in the tribe of Simeon, called *Hasban*, Iosh. 14. 4. but the Simeonites had that inheritance among the tribe of Judah. 4. It is not like that Dauid would forget to send a present to the place where the Arke of God was, to shew his thankfulnessse vnto God.



C H A P. XXXI.

1. Quest. v. 1, 2. Of the overthrow of the Israelites in generall.

1. **I**osephus writeth, that the same day Saul was slaine in mount Gilboa, when Dauid triumphed against the Amalekites: where we see the diuers successe of those that trust in God, as Dauid did, and such as vse vnlawfull meanes, as Saul did, that consulted with a witch. *Mar.* 2. Whereas all the people fled, it was a signe that the wrath of God was vpon them: as this is reckoned among the iudgements, which God would lay vpon his people for their sinnes, they should flee before their enemies, *Leuit.* 26. *Mart.* and it is often seene, that the people are punished vnder an euill magistrate, as beeing accessarie to his sinnes: *Ofiand.* for they conspired with Saul against Dauid, neither did any of them finde fault with the cruell slaughter of the innocent Priests. *Mar.* 3. Saul is reserued in the battell, vntill the last and greatest extremitie, when he saw all the people discomfited, and his sonnes slaine before him: that his sorrow thereby falling vpon him by the iust iudgement of God, might be encreased. *Mart.*

2. Quest. v. 2. Of the death of Sauls sonnes, and specially of Ionathan.

1. Here are onely three sonnes of Saul mentioned to haue died in this battell, Ishbosheth was not present, either because he was no Warriour, or for that he was left at home, to be ouerser of the familie. *Mar.* 2. All these three doe die together.

gether with their father, not bearing his punishment, or suffering for their fathers sinne: they had sinnes of their owne, which Gods iudgements might worke vpon, which it pleased God should concurre with the punishment of their father, that euill parents might be warned, who by their wickednes doe bring Gods iudgements vpon themselves, and their posteritie. 3. But concerning Ionathan, his lamentable ende, beeing a good man deserueth more compassion: which is thus farre to be considered: 1. that Ionathan beeing a good man, howsoeuer he ended his daies, could not die euill: 2. God no doubt turned this temporall death of Ionathan to his euerlasting glorie: 3. God might foresee, that if Ionathan had remained, his heart might haue changed toward Dauid, and therfore the Lord taketh him away: wherein Gods iudgements, though secret and hid to vs, are most iust. *Martyr.*

3. Quest. v. 4. *Whether Saul can be excused
or iustified for killing himselfe.*

1. Some thinke, that Saul did this of a valiant minde, and therein did choose rather thus to die, then that God should receiue any dishonour by his death: and *Pellicane* doubteth not to say, that Saul taking a sword, and killing himselfe, *animam in manus Domini commendauit*, did commend his soule into the hands of God, & *sacrificium se Domino obtulit*, and offered vp himselfe a sacrifice vnto God: here also the example of Sampson is alleadged, that brought destruction vpon himselfe. *Contra.* 1. They which kill themselves, doe it of a cowardly, rather then valiant minde: for if they could with patience beare and indure their troubles, they would not hasten their owne death. 2. Saul herein respected more his owne dishonour, then Gods: for he giueth this reason, least the vncircumcised should come and thrust him through, and mock him. *Boo.* 3. Neither could this be a sacrifice vnto God, beeing not offered in faith, for Saul immediately before had shewed his infidelitie in seeking vnto a witch. 4. The exāple of Sampson is farre vnlike: for the spirit of God came vpon him, but the euill spirit was vpon Saul: Sampson in zeale intended the destruction of Gods enemies, & not directly his own,

but as willing to giue vp his life for the glorie of God, in the confusion of his enemies: but all things were vnlke in Saul, he principally intended his owne death, was not therein reuenged vpon Gods enemies, neither died in Gods quarrell, but to redeeme his owne shame. 2. Therefore the sounder opinion is, that Saul died in despaire, and so killed himselfe: and this his desperate death may seeme to be a forerunner of euerlasting destruction. *Ofiand.* And that this act of Sauls was vnlawfull, it is euident, 1. Cor. 11. 14. where it is saide, *Because he asked counsell of a familiar spirit, and asked not of the Lord, the Lord smite him:* that is, the Lord so disposed, that by the ministerie of Satan working vpon the malice of Sauls heart, he was slaine by his owne hands. 3. Herein Gods iustice appeareth, that as Sauls sword was turned against the innocent Priests, in putting them to death, and against Dauid whome he vniustly persecuted, so now he himselfe should fall vpon the edge thereof: he first spake to his harnesser bearer to thrust him through: whome the Hebrewes take to be Doeg, that fell vpon the Priests: but it is like if it had beene that murderous wretch, he would no more haue stopped at it, then he had done in killing the Priests: the like example is found in the Romane stories of *M. Antonius*, that would haue had his armour bearer called *Eras* to kill him, but he first fell vpon his owne sword. *ex Martyr.*

4. *Quest. Whether it be lawfull for one vpon any occasion to kill himselfe.*

1. Many reasons may be alleadged to shew the vnlawfulness of this fact, for any to lay violent hands vpon themselves. 1. The Scriptures doe directly condemne it: it is forbidden in that commandement, *Thou shalt not kill*, for he that killeth himselfe, sheddeth his owne blood, and therefore is a murderer: for if it be vnlawfull for one man to kill an other, much more is it, to take away his owne life, seeing euery man is nearest himselfe: and it is more vnnaturall for one to shedde his owne blood then an others. 2. Our life is the gift of God, therefore it cannot be cast away without great impietic. 3. None of the Saints in their greatest miserie, thought of any such way, to rid themselves out of trouble, as Ioseph, Dauid, Iob.

Iob. 4. Our Sauour biddeth his Apostles to escape trouble, to flee from one citie to an other, he neuer opened any gappe vnto such enterprises. 5. *Plato* vsed this reason, that as soule-diers doe commit a capitall offence leauing their station, without commandement from the generall: so neither should a man put himselfe out of Gods seruice in this life, to the which he is called. *Aristotle* addeth further, that it is not lawfull to take out of the way a citizen without the warrant of the law, and the consent of the magistrate: so neither should a man displace himselfe, beeing a citizen and inhabitant in this great commonwealth of the world, without the will of the highest and supream Iudge. Therefore *Hierome* well saith, speaking in the person of God: *Non recipio tales animas, qua me nolente exierunt e corpore*: I will not receiue those soules, which against my will goe out of their bodies. 6. The Athenians had a law, that they which killed themselves, should confiscate all their goods, and not be buried in the fields of Athens. But the Romane lawes somewhat mitigated the penalties of those which killed themselves: decreeing, that if he that killed himselfe, were not guiltie of any other crime, his fact should not hurt his successours, and posteritie: *Diocles. l. 9. tit. 2. leg. 12.* and such other lawes there are diuers to the same effect. And the reason why the Romanes gaue greater libertie vnto this sinne, then the Athenians, may seeme to be this: because they had so many famous persons that had killed themselves, whome they were loath to count infamous, or condemne, whose examples shall presently be brought forth, *ex Martyr.*

Hieron. ad Marcell. de obit. Blesol.

2. Now diuers examples out of forren stories are alleadged, to iustifie this vnlawful act. As among the Philosophers, *Cleanthes, Empedocles, Zeno*, and some write, *Aristotle* also, cut off their owne liues: the like did *Brutus, Cassius, Cato, Demosthenes, Lucretia*: so did *Sampson* and *Razis*, 2. *Machab. 14.* *Ionas* also bid the mariners cast him into the Sea, Ion. 1. 12. diuers holy women to save their chastitie, as *Pelagia* the virgine, whome *Ambrose* commendeth, and a chaste matrone whome *Maxentius* would haue rauished, killed her selfe, making as though she attired, and prepared her selfe to come forth. *Euseb. lib. 8. c. 15.*

Contra. 1. Concerning the examples of the heathen, they

doe not much mouue vs, for their actions proceeding not of faith, howsoeuer glorious they seemed to be, were not accepted. Some of them killed themselues thorough impatience, as not beeing able to endure the reproach and shame, with they feared: as *Lucretia* because shee was defloured, and *Cato Uticensis*, for that *Cesar* preuailed, and yet he bid his sonne promise himselfe all good of *Cesars* clemencie. Some of them, (but not many of that minde) did shorten their daies for the desire of immortalitie, as *Cleombrotus Ambraciata*: but this was a preposterous and presumptuous desire in them, to hasten to immortalitie, without the calling of the eternall and immortall God, whose gift it was.

2. Concerning the examples obiected out of Scripture: as of Sampson we haue seene before, quest. 3. *Razis* is alleadged out of an Apocryphal booke, which is not of canonicall authoritie: in the same booke, 2. Macchab. 12. 42. Iudas Macchabeus is commended for sacrificing for certaine idolaters, after they were dead: who hauing idols found about them, died apparently in the state of impenitencie: for such the Papiists themselues forbid praier to be made. As for *Jonas* he had the spirit of prophesie, and that act of his was propheticall, and therefore not to be imitated.

3. And of those which killed themselues to preserue their chastitie, this charitable iudgement is to be giuen, that though the act, which they committed, was vnlawfull, how good so euer the occasion and intention seemed to be: (for we must not doe euill, that good may come thereof) yet God might giue them the sight of their sinne before their soule departed, and so they repenting of it, it was not imputed vnto them. And here *Augustines* resolution is found: *Non veneramur eos nomine martyrum, qui sibi collum ligauerunt: We doe not reuerence those as Martyrs, which haue knetched or throtled their owne necke: sic fere Martyr.* The conclusion then is, that it is not lawfull for any, vpon what occasion so euer, to take away their owne life, as wicked *Abimelech* caused his page to thrust him through, and treacherous *Iudas* hanged himselfe. But euery man must waite patiently vpon the Creator, till he shall call againe into his hands,

Contr. lit. Petil. l.
2. c. 49. cited
Caus. 33. qu. 5. c.
20.

hands, the soules and spirits of men, which he sent vnto their bodies.

5. *Quest. Whether Saul is to be held a reprobate, and so euermore condemned.*

1. Some doubt not to affirme, that Saul commended his soule into Gods hands, and obediently submitting himselfe vnto Gods iustice, which inflicted this punishment vpon him: *Hanc domini iustitiam, ubi amplexatus est, post primam temporalemq; mortem, in secundam atque aeternam incidere non potuit*: while he embraced this iustice of God, after the first and temporall death, he could not fall into the second and euermore death. *Pellican.*

Contra. 1. But Saul yeilded not himselfe of an obedient minde vnto the punishment foretold, (for diabolicall predictions worke not obedience, but rather diffidence) but of a desperate minde, forced by Gods iustice, did cast himselfe headlong into present danger. 2. Neither is the first death though it be neuer so fearefull and terrible, an exemption from euermore death: for the disobedient in Noahs time died in the flood, and yet afterwards were in the prison of hell. *1. Pet. 3. 19.*

2. Some therefore doubt not to affirme, that Saul, *post suam mortem, abiectus est in perpetuos inferorum cruciatus*: after a filthy death, was cast into the perpetuall paines of hell. *Osand.* But seeing the Scripture doth not directly speake of his euermore reprobation, but of his temporall reiection from the kingdome, we are not hastily herein to precipitate our sentence.

3. Wherefore the safer way is, to leaue Saul vnto the iudgement of God, and not without the warrant of the Scripture to giue any sentence of his condénation. And yet by the whol course of the historie, by Sauls wilfull transgressions, his disobedience to the Prophet in not staying his comming, falsifying of the Lords word in sparing of Agag the king of Amalek: in putting to death the innocent Priests: in persecuting Dauid, and breaking his oath and faith there giuen vnto him, in consulting with a witch, and lastly in his desperate
ende,

ende, it is eident, that more arguments may be gathered of Sauls condemnation, then of his saluation: yet because nothing is expressely set downe touching his state with God, it is better so to leaue it. *sic fere Martyr.*

6. Quest.v.9. *Of the Philistims rage toward Saul being dead.*

1. Like as Dauid cut off Goliaths head, and carried it about in triumph, so now the Philistims cut off Sauls head, and reioyce in this victorie and conquest: such is the mutabilitie and chaunge of these earthly accidents, which are sometime vp, sometime downe. 2. Further, the Philistims are more cruell in this battel, then they were when the Arke was taken in Eli his time, when Ophni and Phinehes were slaine: for then they did not so rage vpon the bodies of the dead: the reason is, because they had since that time receined many discomforts by the hand of Samuel, Saul, and Dauid: by which meanes their hatred was more exasperate. 3. They laide vp Sauls armour in the house of Ashtaroth, and his head in the house of Dagon, 1. Chron. 11. 10. giuing the glorie of this victorie vnto their filthie Idols, and so robbing the true God of his praise: this their vaine ioy continued not long: for afterward Dauid was raised vp, to be reuenged vpon these despightfull vncircumcised Philistims. *Mar.*

7. Quest. v. 10. *How the Philistims hanged vp the bodie of Saul in Bethshan.*

1. Here mention is made onely of the bodie of Saul so hanged vp: but 1. Chron. 11. 12. it is gathered, that all the bodies of Sauls sonnes were so serued. 2. They are said here to be hanged vp on the wall of Bethshan, that is, in the streete adioyning to the wall, 2. Sam. 21. 12. 3. This Bethshan, or Bethshean, Iud. 1. 27. belonged vnto the lot of Menasseh: but was not yet recouered from the Philistims, as is noted before of Keilah, c. 27. 6. 4. The Israelites by the law of Moses, were not to suffer the bodies of those which were put to death, to hang all night vpon the tree, Deut. 21. 23. but the Philistims being more inhumane, and reiecting the lawes of
the

Reconeil.

the people of God, doe expose the bodies of these worthe men vnto derision. And in this kind of death Saul is accursed: for the curse of God is on him that hangeth on a tree: Saul was reiected of God in this life, and accursed in his death. 5. And herein appeareth Gods iust wrath and indignation against him, that doth suffer his owne glorie to be obscured among the Philistims, that he might bring vpon Saul this iust and deserued punishment. When the Lord was angrie with Israel for the golden calfe set vp in Horeb, and would presently haue destroyed them, Moses turned the Lords purpose by this perswasion, that the Egyptians would haue taken occasion thereby to haue blasphemed God, Exod. 32.12. but here the Lord neglecteth, and is carelesse of his owne glorie, that his iustice might take place in Sauls punishment. God receiue dishonour two waies, either by the euill life of those which professe his name, as Dauid by his sinne caused the enemies of God to blaspheme, 2.Sam.12.14. or els by the punishment of his people, which is procured notwithstanding iustly by their sinnes: so the people are taught to pray for the turning away of Gods iudgements, saying, *Give not thine heritage a reproach vnto the heathen*, Ioel 2.17. And thus the Lord sustained some dishonour, in the punishment of Saul among the Philistims: but no dishonour at all among his owne people, which did see that Sauls sinnes did call for vengeance at Gods hands. *Mart.* We learne by this, that sinne is so grievous a thing in the sight of God, that he will not suffer it to goe vnpunished, though it be with the hindrance for the time of his owne glorie.

8. Quest. v. 12. *Of the fact of the men of Iabesh Gilead in rescuing the bodie of Saul and of his sonnes.*

1. These men of Iabesh dwelled on the further side of Iordan, whether the Philistims had not approached: therefore by this it is euident, that they are deceiued, which read v. 7. that the men of Israel on the other side of Iorden, when they saw them put to flight, left their cities and fled: so read, S.C. L.B.G. for the Iabeshites dwelt on the further side of Iorden, who were so farre from flying and leauing their citie, that

they valiantly set vpon a citie of the Philistims, and recouered the bodies of Saul, and of his sonnes: the meaning then is, that they which were on this side *Iorden*, toward the Philistims, fled away: for *begheber, in transitu*, indifferently signifieth, on either side, this, or the other. *Iun.* 2. These men of Iabesh did this exploit to shew their thankfulness vnto Saul, by whose meanes they had beene formerly deliuered from Nahash king of Ammon, c. 11. *Pellic.* 3. Though Saul died in his sinne, yet they would not be wanting toward him in an office and part of humanitie: for there is a kinde of courtesie and dutie to be performed euen toward the wicked. A child is to shew his reuerence toward a wicked father, not enioying him any euill thing, as Jonathan followed Saul to battell, and would not be wanting in any dutie. So neither are subiects to renounce their obedience vnto an euill Prince, standing vnder Gods curse: when *Ambrose* excommunicated *Theodosius* the Emperour, he did not free the people of their obedience and seruice vnto him: the practise of the Church of Rome is contrarie, who when they excommunicate Princes, doe absolue their subiects from their fealtie and allegiance. 4. But this is to be vnderstood of humanitie to be performed to such wicked men, where God hath not commanded the contrarie: for Saul sinned in sparing Agag, contrarie to Gods commandement, and Achab in letting Benhadad goe. *Mart.*

Contr. Subiects
not exempted
from obedience
euen to Princes
standing excom-
municate.

9. Quest. v. 12. *Why the men of Iabesh burned the bodies of Saul and his sonnes.*

1. Some thinke they did it to giue vnto them honourable buriall, burning onely the flesh from the bones, not the bones and all to ashes, as they vsed to burne malefactours. *Pellican.* 2. Some vnderstand, that they burned odour for them, as they did for Asa, 2. Chron. 16. 15. and vsed to doe for the Kings, Ierem. 34. 5. But the words of the text are, they burnt them there, that is, their bodies. 3. The meaning then is, that they burnt the flesh onely from the bones, for these two reasons: both because the flesh was now corrupt and putrified, and least their bodies afterward falling into the Philistims hand, might be exposed to derision: *Mart.* and this

was

was the cause, why the auncient Romanes vsed to burne the bodies of the dead. *Inr.*

10. *Quest. v. 13. Why the men of Iabesh fasted seuen daies.*

1. They did not fast (to the which they also added lamentations and praier) to procure any ease vnto Saul beeing dead, as the Romanists thinke by their superstitious praiers and obits, to releue them which are in Purgatorie: for euery man liueth by his owne faith, not by an others: and the Apostle faith, that euery one shall receiue according to that, which is done in his bodie, whether it were good or euill, 2. Cor. 5. 10. therefore that which is done without the bodie by others helpeth not: prayers may mutually helpe the liuing, before the sentence be ouer: but after sentence, which euery one receiueth in his passage out of this life, it is too late, as is euident in the parable of the rich glutton and Lazarus, Luk. 16. 2. They fasted then and mourned onely to shew their griefe, and to lament for the losse, which the commonwealth of Israel receiued by this ouerthrow: *Ioseph.* and they mourne seauen daies in memorie of the seauen daies of truce, which sometime Nahash the king of Ammon gaue them, within which time Saul came and deliuered them. *Borr.* This small comfort Israel had by their first King, whome they asked against the will and pleasure of God. *Marr.*

*To God onely wise be praise thorough Iesus Christ
for euer. Amen. Rom. 16. 27.*

FINIS.

ERRATA.

P. 2. read, *Caietanus*, for *Chartalus*. p. 4. r. *μετὰ τὸ*, f. *μετὰ τὰ*. p. 5. r. *iagnal*, f. *agnal*. p. 20. r. *ἰσπασίς*, f. *ὑσπασίς*. p. 36. r. *your gods*, f. *your goods*. p. 39. r. *iythabeln*, f. *iythabela*. p. 49. r. *sham*, f. *shun*. p. 54. r. *samech*, f. *femech*. and, *shurec*, f. *shuree*. p. 57. r. *μάσσορ*, f. *ἄσσορ*. p. 58. r. *lemor*, f. *lenior*. p. 65. r. *R. Selamah*, f. *R. Selanah*. p. 66. r. *propofed*, f. *purposed*. p. 68. r. *Hannn*, f. *Haman*. p. 72. r. *vnto his sonne*, f. *vnto him*. p. 77. r. *Samuel and Saul* 40. yeares, for *Samuel and Saul* 20. yeares. p. 79. r. *innocent partie*. r. *daleth* and *resh*. p. 80. r. *Machir*, f. *Macher*. p. 83. r. *condition*, f. *conditionall*. p. 88. r. *by whome*, f. *by wome*. p. 100. r. *but they made them no new*. p. 101. r. *vnusuall*, f. *vnlawfull*. p. 158. r. *to plant the Gospel*. p. 164. r. *A third pretext of absence*. p. 167. r. *highest places of the church*. *ibid.* r. *meanenes*, f. *meanes*. p. 214. r. *plunged*, f. *plagued*. *ibid.* r. *veeghesheb*. p. 218. r. *ashnah*. p. 132. l. 10. *adde in the margen*, *respons.* 10. *ad inter.* *August.* p. 234. r. *sanctified*, f. *sacrificed*. p. 276. r. *to dispense*, for *to dispose*. p. 280. r. *vnlouely*, f. *vnliuely*. p. 292. r. *it beeing*, f. *beeing it*. *ibid.* l. 15. r. *it was not then*. p. 299. l. 2. r. *sorts*, f. *lores*. *ibid.* l. 20. r. *mistaking*, f. *misliking*. p. 312. l. 8. r. *without the Arke*.

